

*UNDER THE SUPERINTENDENCE OF THE SOCIETY FOR THE
DIFFUSION OF USEFUL KNOWLEDGE.*

THE
QUARTERLY
JOURNAL OF EDUCATION.

VOL. III.

JANUARY—APRIL.

LONDON:
CHARLES KNIGHT, PALL-MALL EAST,

SOLD ALSO BY

BEILBY, KNOTT, AND BEILBY, BIRMINGHAM; W. F. WAKEMAN, DUBLIN; OLIVE
AND BOYD, EDINBURGH; ATKINSON AND CO., GLASGOW; BAINES AND CO., LEEDS;
WILLMER AND SMITH, LIVERPOOL; AND CARVILL AND CO., NEW YORK.

1832.

LONDON :
Printed by WILLIAM CLOWES,
Stamford Street.

CONTENTS OF NO. V.

	Page
Harrow School	1
A General View of the Present State of Education in Italy .	17
Education in Russia	25
Royal Naval School	42
Introductory Discourse and Lectures delivered in Boston .	50
Study of Natural Philosophy	60

REVIEWS.

Greek Classic Poets	74
Greek and English Lexicons	92
Stewart's Cornelius Nepos	121
A Preparation for Euclid, used in a Pestalozzian School . .	129
Juvenile Annuals for 1832	133
School Books on Geography	141
The English Almanacs.—1832	152
Barlow's Mathematical Tables	158
The Etymological Spelling-Book	160
Miscellaneous :—Foreign Intelligence	168
„ British	181

NOTICE.

THE Committee of the Society for the Diffusion of Useful Knowledge are desirous of explaining the degree of superintendence which they think that they ought to exercise with respect to this publication.

It will of course be their duty not to sanction anything inconsistent with the general principles of the Society. Subject, however, to this general superintendence, they feel that the objects of the Society will be better forwarded by placing before the readers of this work the sentiments of able and liberal men, and thus enabling them to form their own conclusions, as well from the difference as from the agreement of the writers, than by proposing to them, as if from authority, any fixed rule of judgment, or one uniform set of opinions. It would also be inconsistent with the respect which the Committee entertain for the persons engaged in the preparation of these papers, were they to require them strictly to submit their own opinions to any rule that should be prescribed to them. If, therefore, the general effect of a paper be favourable to the objects of the Society, the Committee will feel themselves at liberty to direct its publication: the details must be the author's alone, and the opinions expressed on each particular question must be considered as his, and not those of the Committee. As they do not profess to make themselves answerable for the details of each particular essay, they cannot, of course, undertake for the exact conformity of the representations which different authors may make of the same facts; nor, indeed, do they, for the reasons already given, feel that such conformity is requisite.

By Order of the Committee,

THOMAS COATES, *Secretary.*

CONTENTS OF NO. VI.

	Page
State of Education and Intellectual Condition of Switzerland .	193
On some Methods employed for the Instruction of the Deaf and Dumb	203
German Universities.—Bonn	219
The Spanish Universities	227
Education in Ireland	235
On Teaching the Natural Sciences in Schools	261
Italian Education	270

REVIEWS.

Wood's Algebra	276
Goldsmith's History of Greece	285
Dobree's Adversaria	303
Crombie's Gymnasium	312
School Poetry	332
The Juvenile Cyclopædia	345
On the Ancient Commerce of India	348
 Miscellaneous :—Foreign Intelligence	361
„ British	378
<hr style="width: 50%; margin: 10px auto;"/>	
Index	385

NOTICE.

THE Committee of the Society for the Diffusion of Useful Knowledge are desirous of explaining the degree of superintendence which they think that they ought to exercise with respect to this publication.

It will of course be their duty not to sanction anything inconsistent with the general principles of the Society. Subject, however, to this general superintendence, they feel that the objects of the Society will be better forwarded by placing before the readers of this work the sentiments of able and liberal men, and thus enabling them to form their own conclusions, as well from the difference as from the agreement of the writers, than by proposing to them, as if from authority, any fixed rule of judgment, or one uniform set of opinions. It would also be inconsistent with the respect which the Committee entertain for the persons engaged in the preparation of these papers, were they to require them strictly to submit their own opinions to any rule that should be prescribed to them. If, therefore, the general effect of a paper be favourable to the objects of the Society, the Committee will feel themselves at liberty to direct its publication: the details must be the author's alone, and the opinions expressed on each particular question must be considered as his, and not those of the Committee. As they do not profess to make themselves answerable for the details of each particular essay, they cannot, of course, undertake for the exact conformity of the representations which different authors may make of the same facts; nor, indeed, do they, for the reasons already given, feel that such conformity is requisite.

By Order of the Committee,

THOMAS COATES, *Secretary.*

THE
QUARTERLY
JOURNAL OF EDUCATION.

HARROW SCHOOL.

[It is one of the objects of this Journal to make known the courses of instruction pursued at Colleges and Public Schools, both domestic and foreign, with the view of attracting attention to any improvements that may be made, and diffusing information on the actual condition of places of education. We are happy now to have it in our power to present our readers with a complete account of the course at Harrow, on the accuracy of which they may fully rely.]

THE COURSE OF INSTRUCTION AT HARROW SCHOOL, INCLUDING AN ACCOUNT OF ITS DISCIPLINE, EXPENSES, PRIZES, SCHOLARSHIPS, EXAMINATIONS, &c.

The System adopted from Eton.

THREE or four head-masters of Harrow having been appointed immediately and almost in succession from Eton, the Eton system originally formed the basis of that of Harrow, but the resemblance between them is now chiefly confined to the times of vacation, the distribution of the school-hours, the grammar of the lower forms, and the frequency of verse composition.

School Days and Hours.

Mondays, Wednesdays, and Fridays are whole school days ; Tuesday is a whole holiday ; Thursdays and Saturdays are half holidays. On Sundays the boys are in school from eight till nine, for the purpose of religious instruction ; on all other days, except Tuesday, at half-past seven. Each school consists of one hour's work, except the first school, which is of about an hour and a half's duration ; and the third school, at a quarter-past twelve on Thursdays (which applies only to the sixth and fifth forms, and is spent in a Lecture on Modern History and Literature), is of somewhat less than an hour's length.

Roll-calls on Holidays and Half-holidays.

On holidays and half-holidays the boys are compelled to answer at the call of '*The Bill*' every two hours. On a holiday at nine and eleven o'clock, A. M.; dinner in their respective houses at one; bills again at two, four, and six in the summer. The bills on the half-holiday afternoons are the same as those on the afternoon of the holiday. The boys are locked up in their houses for the night at an hour varying according to the light, and ranging between a quarter-past five in the depth of winter and a quarter to nine about mid-summer. The '*Bills*' are called over in the school by the head-master, or one of his assistants, during one week; and by the under-master, or his assistant, during the following week; and so on during the term.

Establishment of Masters.

According to the original foundation of John Lyon, in the year 1585, the establishment of the school consisted of a master and an usher, who were both to reside in one house. They were bound to give gratuitous instruction to the sons of any inhabitants of the parish of Harrow, the master being at the same time permitted to receive the sons of persons residing elsewhere as boarders. The number of these '*foreigners*' having considerably increased, the *usher*, now called the *under-master*, took a separate house, in which he received a more limited number of boys, at a higher salary, as private pupils of his own; and from the progressive advancement of the school the head-master found it necessary to engage assistants, who were also allowed to take private pupils into their houses. The number of assistants to the head-master is now four; the under-master has one.

Boarding Houses.

But while the under-master, and the several assistants, thus receive boys at an increased salary, the house of the head-master, who does not act as private tutor to any of the boys under his roof, continues, according to the original intention of John Lyon, merely as a boarding-house. Besides which there are other boarding-houses upon the same footing with respect to terms, kept by private individuals otherwise unconnected with the school; but these houses are under strict control, and are constantly visited and inspected by the masters. As it is the invariable practice of the school that each boy should have a private tutor, the head-master nominates some one or other of the assistants to act in that capacity for every boy in his own house or in the several boarding-houses.

Terms of the School.

The expenses of the school vary according to the house in which the boy is placed :—

TUTOR'S HOUSE.

	Guineas Per Annum.
The terms in an assistant's house, for board, washing, and tuition, are	120
Schooling, a payment to the head and under master	10
School charges	1
	<hr/>
	131
Single study (if required)	4
	<hr/>

HEAD-MASTER'S HOUSE.

The terms in the head-master's house are, for board and washing	70
Private tutor	20
Schooling	10
School charges	1
	<hr/>
	101
Single study (if required)	4

The bills are sent in at the summer and Christmas holidays. Besides these regular charges there are of course bills for books ; tailors', shoemakers', ditto ; account of money for going home ; weekly allowance, &c. ;—all which vary according to the habits of the boys, and the permission which parents give them to have more or less of the necessary article of dress, &c. provided at Harrow*.

Boarding-Houses.

The terms of the other boarding-houses are as nearly as possible the same as those of the head-master's.

Foundation Boys.

The total number of boys in the school at Midsummer, 1831, was two hundred and fourteen ; whereof fifteen only were upon John Lyon's foundation. These latter boys are exempt from the payment of the ten guineas a year for schooling, and one guinea a year for school charges ; in every other respect they are exactly on the same footing with the rest of their schoolfellows : they are likewise placed under private tutors ; they are subject to the same bounds, and are compelled to answer at the same bills ; they wear no peculiar

* Masters in French, Italian, mathematics, drawing, dancing, and music, attend the school regularly.

dress, nor is there, in point of feeling, the smallest distinction between them and the rest of the boys. Those governors of the school who are resident in the parish are in the habit of sending their boys to the school upon the foundation.

Business of the Sixth Form.

SUNDAY.

Hours.	Books.	Exercises set.	Shown up.
8 to 9 {	New Testament, <i>Epistles</i> — <i>Newton on the Prophecies</i> —Lecture on <i>Articles of the Church of England</i> , with Scripture Proofs.		

MONDAY.

½ past 7 {	<i>Repetition</i> of Friday's Horace, Satires or Epistles, 50 lines— <i>Latin Lyrics</i> or Greek <i>Verses</i> of Thursday looked over.	<i>Latin Theme</i> or Greek <i>Prose Exercise</i> ;	
11 — 12	<i>Horace, Odes</i> , 60 or 70 lines.	Subject, Moral, Political, or Historical.	Thursday, 1st School.
3* — 4	<i>Homer's Iliad</i> , 450 lines, rest of hour <i>Euclid</i> .		
5 — 6	<i>Historia Romana</i> , one page.		

TUESDAY.

Whole Holiday.—The Exercise set on Monday Evening to be done ; Bills called during the day as above (see p. 2) ; Private Reading with Assistant Masters ; Boys below the Shell in Pupil-Room, preparing their Exercises.

WEDNESDAY.

½ past 7 {	<i>Repetition</i> of Friday's Greek Play, 30 lines — <i>Verses</i> of Friday looked over.		
11 — 12	<i>Virgil, Æneid</i> , 50 lines.	Translation from Greek or Latin	
3 — 4 {	<i>Euclid, Vulgar Fractions, Decimals, or Logic.</i>	Prose into English, alternating with an <i>English Essay</i> .	Friday, 1st School.
	<i>Musa Græca</i> , 40 or 50 lines, according to Author—Examination in a portion of <i>Greek History</i> , which the boys have prepared.		

THURSDAY.

½ past 7 {	<i>Repetition</i> of Monday's Horace, Odes, 60 or 70 lines— <i>Theme</i> of Monday looked over.	<i>Latin Lyrics</i> , alternating with Greek <i>Verse</i> .	Saturday, 1st School.
11 — 12	<i>Thucydides</i> .		
½ past 12 to 1	<i>Modern History</i> .		

FRIDAY.

½ past 7 {	<i>Repetition</i> of Wednesday's Virgil, 50 lines — <i>English Essay</i> looked over		
11 — 12 {	<i>Demosthenes</i> , alternating with <i>Philosophia Græca</i> .	<i>Latin Verses</i> , Hexameter, or Hexameter and Pentameter.	Wednesd. 1st School.
3 — 4	<i>Greek Play</i> , 50 lines.		
5 — 6 {	<i>Horace, Epistles</i> or <i>Satires</i> —Examination in <i>Greek History</i> as on Wednesd. Even.		

SATURDAY.

½ past 7 {	Part of a <i>Gospel</i> or <i>Acts of Apostles</i> — <i>Beausobre</i> on New Testament—General <i>Scripture History</i> .		
11 — 12	<i>Thucydides</i> , alternating with <i>Hist. Rom.</i>		

* The Third School is at 2 o'clock in winter, and the Fourth School at 4.

† Constant reference to *Matthiæ's Greek Grammar* in all the Greek Lessons.

Common-Place Books.

Every boy in the sixth form has a set of common-place books, arranged according to subjects, in which he enters at the moment any notes connected with the lesson of the hour that may be dictated by the head-master. The nature of these notes may be seen by referring to the sixth-form examination papers, some of which accompany these details. If these notes are finished before the hour is concluded, there is always some more connected subject in hand, bearing more or less upon the lesson, which is pursued during the remainder of the time, and upon which the boys likewise enter notes in their common-place books.

Examinations of Sixth-Form.

The body of notes thus collected is to be referred to in preparation for the sixth-form half-yearly examination, which takes place before the summer holidays, and again in the end of November. Besides a general review of the subjects studied in school during the last half year, this examination always embraces a portion of *Juvenal*, which the boys prepare privately with their tutors. The nature of the examination will be seen from the papers above referred to. At the conclusion of each examination those boys who have acquitted themselves satisfactorily are arranged alphabetically in two classes. Those in the first-class receive a prize-book from the head-master; those who are *twice* placed in the second-class also receive a book; those boys who have not shown sufficient diligence are excluded from the printed list. This classing does not alter the places of the sixth-form boys in the school. The order of places is changed in every other form.

Fifth-Form Examinations.

This system of common-place books and half yearly examinations is also pursued in the fifth-form.

Text Books.

Several new text books have been introduced at Harrow within the last two years; they have been compiled and printed expressly for the use of the school, and are to be procured at Messrs. Payne and Foss, Booksellers, Pall-Mall. They are

Historia Romana—substituted for the Eton *Scriptores Romani*. It contains the whole of

Cicero pro Milone.

Sallust. Bell. Catil.

Livy, Books v., xxi., xxii., xxiii., xxxi., and xxxii.
Tacitus' Annals, Books i., ii., iii.

Musa Græca—substituted for *Poetæ Græci*—contains long extracts, whole odes, and entire scenes, from the works of the following authors—

Hesiod.
Pindar.
Aristophanes.
Theocritus.
Apollonius Rhodius.
Callimachus ; also,
Fragments of Comic Writers.

Philosophia Græca—contains extracts from

Plato—Euthyphro.
Hippias Major.
Menexenus.
Apologia Socratis.
Phædo.

Xenophon. Memorab.—Lib I. Capp. 1, 4, 6.

II. — 3, 4, 6, 7, 8.

III. — 1, 2, 3, 4, 6.

IV. — 3, 7.

Aristotle—Ethics—A selection of chapters, keeping up the continuity of argument, and omitting what is unimportant in that point of view.

Rhetoric—A selection of whole chapters.

Poetics—The whole Treatise.

Plutarch—De audiendis Poetis.

Longinus—De Sublimitate.

Poesis Græca—Selections from the Minor Poets, for the use of the fourth-form, substituted for 'Farnaby's Epigrams.'

Maps and Tables of Chronology and Genealogy, from the overthrow of the western empire to the peace of Paris, 1815.—These have been selected and translated from Mons. Koch's *Tableau des Révolutions de l'Europe*, and, with some additions, have been published by *Baldwin and Cradock*, Paternoster-Row, for the use of Harrow school. They serve to illustrate the Lecture on Modern History, given on Thursdays.

These are the whole of the works which have been put forth within the last two years for the use of the school.

The maps used by the sixth and fifth forms are those contained in the Eton Atlas. The lower forms use Vincent's maps, maps to Butler's Geography, and Guthrie's maps.

The editions of the classics used, are—

Thucydides . . Bekker.

Homer . . Heyne.

Demosthenes . . Mounteney.

Horace	. .	Zeunii.
Juvenal	. .	Ruperti.
Virgil	. .	Oxford, with parallel passages.

The text-book of Modern History is the English translation of Mons. Koch's *Tableau des Révolutions de l'Europe*. For Greek History, Malkin's *History of Greece*, published by the Society for the Diffusion of Useful Knowledge.

Scholarships.

Before we proceed to the detail of business in the lower forms, we think it better to enter upon the subject of the scholarships attached to the school, and the examinations connected with them. Almost every boy in the sixth-form, and many of the fifth-form offer themselves as candidates for them; the course of study, therefore, preparatory to this examination may be considered as a necessary part of the education of every boy of average abilities who rises into the fifth-form.

Four Governors' Scholarships.

Four scholarships of fifty guineas a year each, to be held for four years, have been recently founded by the governors of the school. The boy who gains one of them must go either to Oxford or Cambridge; but he may enter at any college of either university.

Two Sayer's Scholarships.

Two scholarships have also been recently founded by the late John Sayer, Esq., of Park Crescent, Portland-Place. They are of fifty guineas a year each, to be held for four years; but the Sayer scholar must enter at Caius College, Cambridge.

Examinations for them.

The examination for these scholarships takes place in the month of March, every year; two Examiners, one from Oxford and one from Cambridge, being appointed by the head-master for the purpose of holding it. The subjects for the following year are proposed after each examination; those for last year were,

- First Book of Herodotus.
- Phœnissæ of Euripides.
- Fifth Book of Livy.
- Fifth Book of Virgil's *Æneid*.
- St. Luke's Gospel.
- First two Books of Euclid.

Harrow School.

All the boys in the school, indiscriminately, whether foundation-boys or foreigners, are equally eligible to these scholarships.

Business of Forms below the Sixth.

SUNDAY, FIFTH FORM.

Hours.	Books.	Exercises set.	Shown up.
8 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Acts of Apostles. Paley's Evidences. Well's Scripture Geography. </div> </div>		

UPPER SHELL.

8 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> St. John's Gospel—Watts's Scripture History—Doddridge's Sermons on Evidences of Christianity. </div> </div>		
---------	--	--	--

UNDER SHELL.

8 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> St. Luke's Gospel—Watts and Doddridge as above. </div> </div>		
---------	--	--	--

FOURTH FORM.

8 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> St. Matthew's and St. Mark's Gospels—Wake's Catechism with Scripture Proofs. </div> </div>		
---------	---	--	--

THIRD FORM.

8 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Reads the Scriptures with the Under Master at 10. </div> </div>		
---------	--	--	--

Business of the Fifth Form.

MONDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Friday's Horace.</i>		
11 A. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Horace's Odes, about 65 lines—Construe, explain, enter comments in Common-place Book. </div> </div>		
3 P. M.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Homeri Ilias, 50 lines—Common-place Book as before. </div> </div>		
5 —	<i>Historia Romana</i> , one page.		

WEDNESDAY.

past 7	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Grecian History and Chronology, and Geography, Ancient and Modern. </div> </div>	<i>Latin Verse</i> , Hexameter or Elegiac,	1st School, having been
11	<i>Virgil's Æneid</i> , 50 lines.	30 the compulsory	set on Saturday
3	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Virgil's <i>Georgics</i>, in the form of a lecture, not above 20 lines done in the hour, every expression and parallel passage explained. </div> </div>	the boys do many more.	Morning.
6	<i>Musa Græca</i> .		

THURSDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Horace's Odes.</i>		1st School, set on
11	<i>Thucydides</i> , Bekker, one page.		Monday
$\frac{1}{2}$ past 12	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Lecture on <i>Literature</i>, chiefly English, from the Decline of the Roman Empire to the present time. </div> </div>	<i>Latin Theme</i> .	Evening.

FRIDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Virgil's Georgics</i> , 35 lines.	<i>Greek Verse</i> , average	1st School.
11	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Demosthenes and <i>Philosophia Græca</i>, alternately. </div> </div>	14 Iambics or any other metre, sometimes <i>Greek Theme</i> ,	set on Wednesday.
3	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle; margin-right: 5px;">{</div> <div> Greek Play, Lecture on the Metres and Greek Theatre. </div> </div>	or <i>Greek Transl.</i> in prose or verse.	Evening.
6	<i>Horace</i> , Satires or Epistles.		

Harrow School.

9

SATURDAY.

Hours.	Books.	Exercises set.	Shown up.
$\frac{1}{2}$ past 7	<i>Repetition of Greek Play.</i>	<i>Latin Lyrics.</i>	1st School.
11	<i>Thucydides & Hist. Rom., alternately.</i>		set on Thurs.

SUNDAY—See p. 8.

Business of the Shell Form.

MONDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Greek or Latin Verse.</i>		
11	<i>Horace's Odes.</i>		1st School.
3	<i>Homer's Iliad.</i>	<i>Latin Theme.</i>	Thursday.
5	<i>Historia Romana.</i>		

WEDNESDAY.

$\frac{1}{2}$ past 7	<i>Repetition Ditto—Verses looked over.</i>		
11	<i>Virgil's Æneid.</i>	<i>English Translation</i>	1st School.
3	<i>Musa Græca.</i>	<i>from Latin.</i>	Friday.
5	<i>Cornelius Nepos.</i>		

THURSDAY.

$\frac{1}{2}$ past 7	<i>Repetition Ditto—Theme looked over.</i>	<i>Latin Lyrics.</i>	1st School.
11	<i>Xenophon's Anabasis.</i>		Saturday.

FRIDAY.

$\frac{1}{2}$ past 7	<i>Repetition and Translation looked over.</i>		
11	<i>Geography.</i>		
3	<i>Geography or Re-translation of Anabasis into Greek.</i>	<i>Latin Verses, Hexameters or Elegiacs.</i>	1st School.
5	<i>Horace, Epistles or Satires.</i>		Wednesd.

SATURDAY.

$\frac{1}{2}$ past 7	<i>Repetition and Lyrics looked over.</i>	
11	<i>Greek Testament.</i>	

SUNDAY, see p. 8.

Business of Fourth Form.

MONDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Ovid's Epistles.</i>
11	<i>Greek Testament.</i>
3	<i>Ditto.</i>
5	<i>Tursellini Hist.</i>

WEDNESDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Greek Grammar.</i>
11	<i>Ovid's Metamorphoses.</i>
3	<i>Greek Grammar.</i>
5	<i>Poesis Græca—see List of Text Books.</i>

The Exercises of the Fourth Form are Two Copies of Latin Verses in the Week, and one Translation from the *Praxis* of Dr. Butler, of Shrewsbury.

THURSDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Greek Grammar.</i>
11	<i>Excerpta from Virgil and Horace.</i>

There is also a weekly Exercise in Geography, viz., a modern map to be copied, and shaded.

FRIDAY.

Hours.	Books.	Exercises set.
$\frac{1}{2}$ past 7	<i>Repetition of Excerpta.</i>	
11	<i>Poesis Græca.</i>	
3	<i>Geography and Maps looked over.</i>	
5	<i>Ovid's Epistles.</i>	

SATURDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Poesis Græca.</i>
11	<i>Cæsar and Monita Christiana.</i>

SUNDAY, see p. 8.

Business of the Third Form.

MONDAY.

$\frac{1}{2}$ past 7	<i>Evangelia.</i>	The Exercises of the Week are, two Sets of Latin Verses and one Exempla Minora.
11	<i>Ovid's Epistles.</i>	
3 till $\frac{1}{2}$ past 5	<i>Exempla Minora—Greek Grammar—Selecta e Profanis.</i>	

WEDNESDAY.

$\frac{1}{2}$ past 7	<i>Greek Grammar.</i>
11	<i>Ovid's Epistles.</i>
3 to $\frac{1}{2}$ past 5	<i>As on Monday.</i>

THURSDAY.

$\frac{1}{2}$ past 7	<i>Greek Grammar.</i>
11	<i>Ovid's Epistles.</i>

FRIDAY.

$\frac{1}{2}$ past 7	<i>Greek Grammar.</i>
11	<i>Ovid's Epistles.</i>
3 to $\frac{1}{2}$ past 5	<i>Selecta e Profanis—Greek Grammar—Hartley's Geography.</i>

SATURDAY.

$\frac{1}{2}$ past 7	<i>Repetition of Ovid.</i>
11	<i>Monita Christiana.</i>

SUNDAY, see p. 8.

Pupil Room.

Having thus given a synopsis of the course of instruction pursued at Harrow, and the distribution of lessons in the school hours, we should observe that the hours of school are solely appropriated to saying the lessons, and receiving instruction from the master of the form on subjects connected with them. The lessons are prepared out of school, and are rehearsed to the private tutor in his pupil-room, previously. The exercises are likewise corrected by him before they are shown up to the master of the form. The preparation of the

scholarship examination is likewise carried on in the pupil-room.

Head-Master hears Lower Forms once a week.

It is the duty of the head-master to hear some one lesson of each form in the upper-school once a week. He hears the shell-form say a Greek or Latin lesson at twelve every Wednesday; the fourth form say their Poesis Græca to him at twelve on Fridays; the fifth-form their Thucydides or Hist. Romana, at twelve on Saturdays. This makes him well acquainted with the abilities and proficiency of every boy in the upper-school, and is of service to him in the general examination for removes and places, which takes place at the end of every second term, *i. e.* every eight months.

Trials for Removes and Places in Removes.

The examination papers for the fifth-form show the nature of this trial in that part of the school. The shell are tried in Latin Lyrics and Hexameters; in Latin Prose, sometimes Greek ditto; in Questions on Paper in Divinity, Ancient History, Geography, Criticism, and Arithmetic; *vivâ voce* examinations in some part of the Musa Græca and Historia Romana, set for that purpose. The fourth form are tried in Elegiac Verse; Dr. Butler's Praxis; Questions on Paper in Divinity; Arithmetic; *vivâ voce* examinations in some part of Poesis Græca and Excerpta set for the purpose; Examinations in Geography.

This trial for places is conducted exclusively by the head-master, who looks over every exercise, and hears every form in the *vivâ voce* part of its examination. When he has gone through the whole of it, he arranges the order of places afresh; and this order continues till the next trial, eight months afterwards—*excepting*

(Discipline.)

In case a boy is degraded by way of punishment. For a serious moral offence a boy would be put down into a lower form; for a less serious offence, of the same character, he would be turned down to the bottom of his own form; but the ordinary method of punishment in those forms which are considered as liable to corporal punishment (the sixth and fifth forms being exempted from it) is as follows:—when a boy is sent up by the master of his form for idleness, the head-master sets the offender three hundred lines to transcribe; if he is sent up a second time, he is flogged and degraded one place in his form; for the third offence a heavier punishment

7. State the object of our Lord's temptation, with the practical inferences to be deduced from it.

8. What seems to have been our Lord's principal object in the Sermon on the Mount?

9. What is the Christian doctrine of justification? How does St. Paul vindicate it from the imputation of encouraging sin? What is a Christian's motive to obedience?

10. How were both the ceremonial and moral law of Moses conducive to the reception of the doctrine of the atonement?

Modern History.

1. Who are the principal authorities for universal chronology?

2. Enumerate the various corrections which the solar year has undergone.

3. State the different modes of computing the year among the ancient Greeks, the Romans, the Jews, the Franks, the French, and the English.

4. Give an account of the Diocletian era, the mundane era of Constantinople, mundane era of modern Jews, Spanish era, era of Hegira, and Dionysian and Christian era.

5. Give the original site of the Vandals, Goths, Franks, Saxons, and Huns.

6. State the original sources from which we derive our knowledge of events from the reign of Nerva to that of Justinian.

7. Give an outline of the history of the Franks from their passage of the Rhine to the treaty of Verdun, with dates.

8. The conquests of the Visigoths and Vandals, with the ultimate fate of their monarchies, with dates.

9. When did the Romans abandon Britain? When and by whom was Christianity introduced into this country? What was the origin of the common law of England?

10. Draw a parallel between the characters of Alfred and Charlemagne.

Grecian History.

1. Who were the earliest inhabitants of Greece? Who were the Hellenes, and how came they to give their name to Greece?

2. Whence came most of the early colonists of Greece? What is likely to be the effect upon a small number of persons coming from a civilized country to colonize a barbarous one?

3. What were the leading principles in the legislation of Minos and Lycurgus?

4. What change took place in the Peloponnese on the return of the Heraclidæ? Who were the founders of the new dynasties?

5. How did Solon divide the Athenian people? Were all the citizens, according to his constitution, eligible to the highest offices of the state? What change did Pericles effect in this respect? What other means did he take for securing his popularity?

6. The functions and power of the Areopagus at the time of Solon?

7. What was the state of Sicily at the period of the invasion of Xerxes? Give the dates of the earliest Grecian colonies sent to Italy, Sicily, and Asia Minor.

8. Contrast the characters of Themistocles, Cimon, and Pericles.

9. The causes of the Peloponnesian war.

10. Give the dates of the foundation of Athens, Argonautic expedition, accession of Atreus, return of the Heraclidæ, first Messenian war, capture of Babylon by Cyrus, battle of Œnophyta, and Thirty Years Truce.

Philology.

1. Hic putat esse Deos et pejerat, atque ita secum :
 'Decernet quodcunque volet de corpore nostro
 Isis, et irato feriat mea lumina sistro,
 Dummodo vel cæcus teneam quos abnego numos.
 Et plithisis, et vomicæ putres, et dimidium erus
 Sunt tanti ? Pauper locupletem optare podagram
 Ne dubitet Ladas, si non eget Anticyrâ nec
 Archigene.'

Translate this. What distinction does Cicero point out between 'falsum jurare,' and 'pejerare ?' Why should Isis be here introduced ? Who was this Ladas ? Why 'locupletem podagram ?' Where was Anticyra ? What is the derivation of the name ? Illustrate its use here by quotations. Who was Archigenes, and what would be his office on this occasion ? Quote in illustration. Derive sistrum and vomicæ.

2. Me dulces dominæ Musa Lycimniæ
 Cantus, me voluit dicere lucidum
 Fulgentes oculos, et bene mutuis
 Fidum pectus amoribus ;
 Quam nec ferre pedem dedecuit choris,
 Nec certare joco, nec dare brachia
 Ludentem nitidis virginibus, sacro
 Dianæ celebris die.

Translate this. Who is probably meant by Lycimnia ? Quote a similar instance of substitution in English. If Terentia is alluded to, would it become a matron of her high birth, 'ferre pedem choris ?' Illustrate by quotations. What mention does Horace make of her brothers ? Does the 'fidum pectus' suit her character ? What did Seneca say of her ? What other reading is there for 'Lycimniæ ?' Which do you prefer, and why ?

3. Ἐπὶ Μνησιφίλου ἄρχοντος, συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γινομένης, καὶ πρυτανίων καὶ βουλῆς γνώμῃ, Μαιμακτηριῶνος δικάτῃ ἀπίοντος, Καλλιस्थίνης Ἐττονίκου Ὑαληρείου εἴσι.

Translate this. Explain the terms ἄρχων, συγκλήτου ἐκκλησίας, στρατηγοί, πρυτάνεις, βουλή, ἀπίοντος.

In what year was Demosthenes born ? At what age did he make his first speech on public affairs ? From what event did he date Philip's designs on Greece ? What circumstances gave Philip ground of interference in the affairs of Greece ? Who aided him in his designs ?

4. Τρῶες δ' ὅσ' ὄϊς πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 Μυρία ἱστήκασιν, ἀμελγόμεναι γάλα λευκὸν
 Ἀζηχῆς μεμακύναι, ἀκούσασαι ὅτα ἀρνῶν
 "Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἰὰ γῆρας,
 Ἀλλὰ γλῶσσ' ἐμίμικτο, πολύκλητοι δ' ἔσαν ἄνδρες·

Translate this. What do you observe in the syntax of the first sentence ? Explain the usage, and give similar instances. Derive πολυπάμονος, ἀζηχῆς, and μεμακύναι. Explain the use of the perfect in the word ἱστήκασιν. Give the exact distinction between the use of the aorist and the perfect. What author quotes the last two lines, and on what occasion ?

5. Dispositis prædives hamis vigilare cohortem
 Servorum noctu Licinus jubet, attonitus pro
 Electro, signisque suis, Phrygiaque columna
 Atque ebove, et lata testudine. Dolia nudi

Non ardent Cynici: si freris, altera fiet
Cras domus, aut eadem plumbo commissa manebit.

Translate this. What were the 'hamæ' and the 'cohortes'? Who established them? What was the electrum? What was the peculiar character of the Phrygian marble, and where was the quarry? Quote in illustration. Whence came the most valuable of the ancient marbles? Quote passages referring to them? What ancient author gives the fullest account of them? What was the chief use of tortoise-shell among the Romans? Why 'nudi Cynici'?

6. Cum tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.

Translate this. To what may the expressions 'tanta negotia solus' be supposed to allude? What light do Tacitus and Suetonius throw upon them? Some read 'mœnibus' instead of 'moribus;' to what would that reading refer? What part of Rome was especially ornamented by Augustus? What did he say of himself in that respect? What were the principal laws which he enacted? What induced Horace to write this Epistle? Can you assign any date to it? Could the word 'Cæsar' help you in fixing it? At what age was Horace introduced to Augustus?

7. Ἐπιστόνως δι' εὐρίσκειτο, διότι οἱ παρόντες τοῖς ἔργοις ἑκάστοις οὐ ταῦτ' ἀπὸ τῶν αὐτῶν ἔλθον, ἀλλ' ὡς ἑκάστῳ τις ἐννοίας ἢ μνήμης ἔχει. Καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθώδεις αὐτῶν ἀτιμωτέστερον φανίται· δοκοῦν δὲ βουλήσονται τῶν τι γινομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μιλῶντων ποτὶ αὐτοὺς κατὰ τὸ ἀνθρώπινον τοιοῦτων καὶ παραπλησίων ἵσθαι, ὥφελίμα κρίνειν αὐτὰ ἀρκούντως ἔξει, κτῆμά τι ἐς αἰὲ μᾶλλον, ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ζῇ γκείται.

Translate this. Why are ἐννοίας and μνήμης in the genitive? Give similar instances. Where is ἵσθαι to be taken? What is the difference between τὸ μῖλλον and τὸ ἰσόμενον? Some readings give ζῇ γκείται; against what rule would that seem to offend? Does Thucydides invariably adhere to the Attic usage in this respect?

8. Ne dimissis quidem finem esse militiæ; sed apud vexillum retentos alio vocabulo, eosdem labores perferre; ac si quis tot casus vita superaverit, trahi adhuc diversas in terras, ubi, per nomen agrorum, uligines paludum vel inculta montium accipiant. Enimvero militiam ipsam gravem, infructuosam; denis in diem assibus animam et corpus æstimari.

Translate this. What number of campaigns was the Roman infantry required to serve? What new practice did Augustus introduce? Distinguish between 'missio' and 'exauctoratio.' Explain 'apud vexillum retentos,' and "alio vocabulo." What was the value of the denarius at that time? What was the highest value to which it ever attained? What was the cause of this fluctuation? What proportion did gold bear to silver at this period? Where were the principal gold mines of Europe?

9. Illi argmine certo
Laocoonta petunt: et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Post ipsum, auxilio subeuntem ac tela ferentem,
Corripiunt, spirisque ligant ingentibus; et jam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.

From what poet is Virgil supposed to have taken his version of the story of Laocoon? Does Virgil seem to have been describing the group of the Laocoon? Who were the authors of that group, and when did

they live? What rank did it hold among ancient works of art? When, where, and by whom was it discovered? How has Milton adapted the description of the approach of the serpents? What poet does Virgil follow in his account of the capture of Troy?

10.

OP.—Δὸς τὸξά μοι κερουλὰ δῶρα Λοξίου
Οἷς μ' εἴπ' Ἀπόλλων ἱξαμύνεσθαι βιᾶς,
Εἰ μ' ἐκφοβοῖεν μανιάσιν λυσσήμασι·

What are the various forms of compounds of *κεράς*? What is remarked on the union of *μανιάσιν* with *λυσσήμασι*? Give similar instances. In which only of the oblique cases is this union observed?

ἔταν δ' ὁ δαίμων εὖ διδῶ, τί δι' ὧ φίλων;

Some read *τί χεῖρ φίλων*. What authority have we for each reading? State the various ways in which *χεῖρ* and *δι'* are used.

Εἰ δ' ἐγκράτεις φεύγουσιν οὐδὲν δι' ὧ πονεῖν.

Correct this line. Explain the rule against which it offends, and the principle of your correction.

A GENERAL VIEW OF THE PRESENT STATE OF EDUCATION IN ITALY.

THE great divisions of Italy are, 1. The Kingdom of Lombardy; 2. The Sardinian States; 3. Tuscany; 4. The Papal State; 5. The Kingdom of Naples and Sicily. Each of these has a different government, and consequently a different system of administration and of education.

The education in the kingdom of Lombardy is under the immediate direction of the imperial Austrian government. Whatever may be thought of the *mode* of scientific and literary instruction, it is certain that popular elementary education is not only fostered, but enforced there, more than in any other Italian State. Popular education in the Austrian empire dates from the reign of Maria Theresa, who established elementary schools in her German dominions, which are now frequented by the thirteenth part of the population, a proportion much greater than in France, as acknowledged by M. Dupin in his *Forces Productrices*, Paris, 1827. The same system has been enforced, for these last eight years, in the kingdom of Lombardy, and every village or commune must have its school, which is supported from the municipal fund; or, where the commune is too small, two are joined in one. The schoolmasters have from 250 to 400 Austrian livres fixed salary. The following is the organization of these schools:—

First Class—Spelling, slate-writing, elementary religious instruction, the first two rules of arithmetic.

Second Class—Reading, writing, catechism, the four rules of arithmetic, and fractions.

OCT.—JAN. 1832.

C

Third Class—Calligraphy, orthography, Italian grammar, first easy specimens of composition epistolary or narrative, reading and writing Latin under dictation, catechism, the gospels for Sundays and other festivals, arithmetic, fractions and rule of three.

Fourth Class, established in 1828 — Architecture, geometry, mechanics, stereometry, drawing, geography, natural history, physics.

The two first classes are found in almost every village; the third is also very general, and a recent French traveller says, 'I have found it in a village which has only seven hundred inhabitants.' *

A fifth class is established in the chief towns of provinces, in which are taught history, science of commerce, book-keeping, mathematics, chemistry, history of the arts, German, French, and English.

The female elementary schools are divided into three classes:—

First Class—Spelling and writing, mental arithmetic, needle-work, written arithmetic, pronunciation and orthography, religious instruction consisting of the little catechism and the appendix on confession.

Second Class—Religious instruction, reading fluently and with proper accentuation, elements of grammar, the four rules of arithmetic, writing and parsing, marking, embroidery, &c.

Third Class—Sacred history, explanation of the gospels, calligraphy, Italian Grammar, epistolary composition, the knowledge of weights and measures and currency, old and new.

Such is the system of elementary instruction established in the kingdom of Lombardy by the present government to the great benefit of the rising generation.†

We find by the statistical tables of the Venetian provinces, published some years since, that there are 1402 elementary (*primarie*) schools for a population of 1,894,000 individuals. These provinces form about one-half of the kingdom of Lom-

* *Voyages Historiques et Littéraires en Italie*, par M. Valéry. 2 vols. 8vo. Paris, 1831. An intelligent, liberal, and, above all, a *truly impartial* writer.

† A little manual has been composed for the use of the elementary schools, on the duties of subjects towards their sovereign, some passages of which inculcate exaggerated notions of political servitude, and as such they have been animadverted upon in several journals. Disobedience to the prince is classed among *mortal sins*, and desertion from the army is stated to be *worse than robbery*. Some other parts, however, of this manual are very reasonable: tolerance is enjoined towards all individuals of different religions; education, industry, sciences, and arts are pointed out as the great springs of the prosperity of states. 'In short,' observes M. Valéry, 'the Austrian government in Lombardy may be said to be both military and pedagogic in its spirit; it exerts itself to spread popular education, and expects by this means to render the mass of the people docile and subordinate. "When the people are able to read, they will no longer stab," observed the Emperor Francis to some one who proposed special laws for the repression of crimes in Lombardy.'—Valéry, vol. i., p. 158.

bardy. The schools are frequented by 62,000 pupils, and are directed by 1553 teachers or assistants. There are besides in the same provinces 29 female schools, chiefly at Venice and Verona, frequented by 2390 girls.

The literary and scientific instruction is afforded by the gymnasia, lyceums, and lastly by the two universities of Pavia and Padua. The instruction in the gymnasia embraces Latin grammar, humanities, and rhetoric. From the gymnasium the students proceed to the lyceum of the chief town of their respective provinces, the expense of which is defrayed by government. The course of studies lasts two years, and includes religious instruction, history, Greek philology, and classical literature, the elements of the physical sciences, drawing, and the German language. In the Venetian part of the kingdom there are six royal gymnasia and six communal ones, besides thirteen episcopal ones; in which last, as the students are intended for the church, the course of studies embraces philosophy and theology. These gymnasia employ all together 164 professors, and are frequented by about 5000 pupils. In the same provinces are four lyceums, Venice, Verona, Vicenza, and Udine, attended by about 900 students. Lastly, the students who wish to take degrees proceed to the two universities of the kingdom, Pavia and Padua. The former is considered as the first university in Italy; its foundation dates from the time of Charlemagne, but it owes its present form and institutions to the Empress Maria Theresa and her minister Count Firmian. The studies are divided into three faculties: 1. Law and political sciences, which course lasts four years. The chairs are, statistics, natural law, criminal law, Roman law, ecclesiastical law, Austrian civil code, commercial law, maritime law, political science and penal code, judiciary practice.

The second faculty, medicine, surgery, and pharmacy, has the following chairs: mineralogy, botany, zoology, simple anatomy, comparative anatomy and physiology, general chemistry, animal and pharmaceutic chemistry, materia medica, pathology, parturition, etiology, hygiene and therapeutics, clinical lectures, use of surgical instruments and theory of bandages, nature of poisons, the diseases of the eyes, veterinary medicine, legal medicine, and public hygiene or medical police. This course lasts five years, and it is evident from the above list of chairs, that the study of the medical sciences at Pavia is conducted in a very superior manner; indeed, the name of Scarpa alone would be sufficient to prove this.

The third faculty, philosophy and belles lettres, is divided

into two classes, one obligatory, in order to take degrees, the course in which is of two years, and comprises religious instruction, theoretical philosophy, mathematics, moral philosophy, Latin philology, and experimental philosophy; the other is left to the choice of the students, and comprehends universal history, natural history, rural economy, pedagogy, archæology and numismatics, Austrian history, Latin literature, Greek philology, Italian language and literature, German language, diplomatic science, history of philosophy, history of the fine arts, and heraldry.

The professors' salaries have been raised under the present government, and are from three to six thousand francs; the professors enjoy a high consideration, and rank among the nobility. Among them are many distinguished names: Volta and Tamburini* died lately; but there are still living, Configliacchi, professor of physics, Brugnattelli of natural history, Bordoni of mathematics and geodesy, Marabelli of chemistry, Beretta of Roman law, Padovani of judiciary practice, Lanfranchi of political sciences, Moretti of botany, &c. The numbers of students has been of late years about 1400. No one is admitted unless he has been previously at the lyceum. There are three colleges attached to this university, in which students are boarded and lodged gratis. They were founded by noble families, who left funds for this benevolent purpose, a thing common in Italy in former ages. The college Caccia receives thirty boarders from the city and district of Novara; the college Borromeo, created by the illustrious prelate of that name, supports thirty-six students, and the college Ghislieri sixty.

The present library of the university was founded by Count Firmian, the former one, founded by the Sforzas, having been plundered by the French under Louis XII. and General Lantrec, in order to enrich that of Paris. The botanical garden was formed under the French kingdom of Italy.

The university of Padua, founded in the thirteenth century, and for a time the most celebrated in Europe, has long declined from its former splendour; yet even now it possesses distinguished professors, and is attended by about 1000 students. It is divided into four faculties, theology (which does not exist at Pavia), law, medicine, and philosophy and mathematics; eight years attendance are required to obtain diplomas in law or medicine. There are sixty-one professors and assistants, and a rector, who is annually chosen from

* Tamburini, although deemed almost heretical at Rome for his anti-papal opinions and writings, continued to enjoy the protection of the Austrian government till his death. Volta died in 1827, at the age of eighty-two.

among the professors. The faculty of theology has the following chairs:—*teologia pastorale* (theology for the use of curates), biblical archæology, biblical hermeneutics, moral theology, introduction to the books of the Old Testament, Hebrew and Oriental languages, introduction to the New Testament, Greek language, exegesis of the Old and New Testament, dogmatic theology, ecclesiastical history. Among the living professors at Padua we may mention as known in the scientific world, Gallini in medical science, Montesanto, professor of medical history and literature, Santini of astronomy, Franceschini of mathematics. The library of the university contains 70,000 volumes. The botanic garden, begun by the Venetian senate in 1545, is one of the oldest in Europe, and contains about 6000 plants.

The little duchies of Parma and Modena, which, although nominally detached from, are essentially dependencies of Lombardy, both geographically and politically*, have both of them their universities. That of Parma reckons about 500 students; two of the professors, Tommasini and Rusori, are among the first medical men now living in Italy. Two colleges, that of the nobles and the college Lalatta for the middling classes, receive, the former thirty and the latter fifty boarders. Some of the great literary characters of Italy in the last century, such as Maffei, Beccaria, the two brothers Verri, studied here.

Modena has its university, with about two hundred students, but since 1821, in consequence of a political disturbance among the law students, the various faculties have been separated, and pursue their respective studies in different colleges, under the superintendence of the director of public instruction. Modena is by far the most rigorous government of Italy in matters of this kind.

The Italian territories of the King of Sardinia consist of Piedmont, the duchy of Genoa, and the island of Sardinia. The universities of Turin and of Genoa, and those of Cagliari and Sassari, in Sardinia, supply the scientific and literary instruction. These institutions are placed under the superintendence of the minister of the interior. Popular education is not so well attended to as in the kingdom of Lombardy; there are elementary schools, however, for boys and for girls,

* Parma and Piacenza are an appanage of Maria Louisa of Austria, the widow of Napoleon and daughter of the Emperor Francis. Modena is under the rule of the Archduke Francis, the son of Beatrice d'Este, the last representative of the Italian branch of that house, and of the late Archduke Ferdinand of Austria, brother of the Emperor Francis. The former duchy numbers 400,000 inhabitants, the latter somewhat less.

and upper schools in the principal towns, under the direction of the clergy.

The island of Sardinia, which, a few years ago, was in a half savage state, has received of late considerable improvement in its system of education, as well as in other branches of administration. There is now a normal school for each of the ten provinces into which the island has been divided, and the number of pupils who attend them is about 6650. There are besides secondary schools in the two principal towns, Cagliari and Sassari, which are frequented by about 1350 students. The population of the island is about half a million. The university of Cagliari reckons about 265 students, and that of Sassari, for the northern part of the island, 225. The course of studies is, as usual, divided into theology, jurisprudence, philosophy, medicine and surgery. By an ordinance of the late King Charles Felix, every village or commune has now a gratuitous school for reading, writing, arithmetic, religious instruction, and the elements of agriculture. There are 392 villages in the whole island. The effect of the diffusion of instruction among the people, aided by a better system of administration and police, is already visible in the decrease of crimes, especially murders, which, from the frightful amount of 150 yearly, in a population of about half a million, had been reduced in 1828 to 90 *.

+ The Roman, or Papal States, consist of two great divisions essentially different in their physical character, as well as in the temper of their respective inhabitants. The Legations and Marches to the north of the Apennines are as fine, fertile, and well inhabited a country as any in Italy. The road from Bologna to Ancona is studded with lively little towns, and has as thriving an appearance as the Milanese itself. The inhabitants are spirited, active, and have some independence in their character. Bologna ranks as one of the great cities of Northern Italy, and although subject to the pope, it had, until the late restoration, enjoyed, by an ancient capitulation, important municipal privileges which protected the persons and properties of its citizens against arbitrary acts of power. The university of Bologna even now ranks high among the Italian institutions for learning. In this university the first dissection was performed in the fourteenth century, and here galvanism was discovered in our own. It numbers now

* These details, about a country very little known, are derived from a communication made by the secretary of the Minister of the Interior, at Turin, to Baron Férussac, editor of the *Bulletin Universel des Sciences*.

† For the Institutions of Tuscany, see 'Journal of Education,' No. III.

among its professors men of great reputation : Orioli, professor of physics ; Valeriani, of public economy ; the celebrated Mezzofanti, of Oriental languages. The two Aldini, nephews of the celebrated Galvani, were also professors under the kingdom of Italy. There are five faculties in this university, that of belles lettres being distinct from that of philosophy. The former has the following chairs, oratory, poetry, ancient history, archæology, Greek, Hebrew, Syro-Chaldaean, Arabic. The medical sciences are still the most zealously cultivated. Bologna is peculiar for having had at various times female professors ; in the fourteenth century Novella di Andrea used to supply her father's place in the chair of canon law, and, as she was young and handsome, she is said to have had a curtain before her, that the attention of the students might not be distracted ; in the last century Laura Bassi taught philosophy, and still more lately, the celebrated Clotilde Tambroni, Greek ; and at the present moment there are two female professors, one of law and the other of surgery. The number of students amounts to between five and six hundred. The professors are by no means so well paid as those of Pavia, yet several of them have refused splendid offers abroad, and preferred continuing their services to their native city. Such feelings are not uncommon in Italy.

The library of the university contains 80,000 printed volumes, and 4000 MSS. Pope Benedict XIV. (Lambertini) built the present structure, and bequeathed to it his own library. There is also a botanical garden, and an agrarian garden, where a course of agriculture is given. In the Roman states south of the Apennines, Rome and Perugia are the only two cities where sciences and literature are cultivated. Of the education at Rome we have treated already in No. I. of this Journal. Perugia, with a population of about 20,000 inhabitants, has its university, which was famed in the middle ages. The celebrated jurisconsults, Bartolo and Baldo, gave lectures there.

Of the popular education in the Roman states we speak from recollection. It is in the hands of the clergy. Almost every curate or assistant gives instruction, for a trifling fee, to a certain number of boys of the parish, in reading, writing, and the elements of Latin grammar. There is no compulsion, however, but attendance at the catechism instructions in the parish church on Sunday afternoon is enforced. There is an examination, also, previous to being admitted to receive the sacrament. Many of the unprovided clergy give instruction either at their own houses, or by repairing to those of their

more affluent pupils. Several monastic orders devote themselves to the instruction of youth, the *Scolopii* (*Scolarum Piarum*), the *Ignorantelli*, the *Filippini*, etc. They open classes, gratis, for a certain number of boys, whom they teach calligraphy, grammar, and arithmetic. In the towns elementary education is thus made accessible to all classes, but the case is different in the country, and, upon the whole, there can be no comparison between this irregular eleemosynary sort of instruction and the methodical and complete system established in Lombardy.

We come now to the last division of Italy, the united kingdom of Naples and Sicily. It was in this country, in the midst of the general ignorance of the middle ages, that several bold investigating minds first opposed the then all-powerful scholastic philosophy; Telesio, Bruno, and Campanella, and afterwards Vico and Genovesi, combated, and at last overthrew, the old system. When the Jesuits were expelled from the kingdom in 1767, Genovesi was consulted by the minister Tanucci about a new method of public studies, and the plan he proposed was in a great measure adopted. The chair of scholastic philosophy was suppressed, and chairs of physics, mathematics, and history were established. A course of political economy had already been opened at Naples in 1754, a professorship of this science having been founded by Intieri, a Florentine, and, contrary to the then general practice, the lectures were delivered in Italian. Genovesi, who was appointed first professor of this new science, opened the course by his 'Lectures on Commerce.'

The university, or 'Studj publici,' of Naples, serves for the continental part of the kingdom. It is under the direction of the government; the professors are indiscriminately clerical or lay men. There are four classes,—law, medicine, philosophy, and theology. The first is the one most attended to; but medicine and surgery produce also clever pupils.

There is in every chief provincial town, such as Salerno, Cosenza, Lecce, Aquila, &c., a college or lyceum, on the plan of those of North Italy, for preparatory instruction, and especially for the classical studies. That of Salerno has the greatest reputation. There are also seminaries for boarders, whether intended for the ecclesiastical profession or not.

The popular or elementary instruction is in the hands of the clergy, and the Jesuits have also, since their re-establishment in 1822, opened day-schools for the instruction of youth gratis, but they have not been allowed to re-open their former colleges for lay boarders. The Scolopj have also schools as in other parts of Italy. Some attempts were

made to establish Lancasterian schools at Naples, but they seem to have failed.

Greater activity has been displayed in Sicily. There are in that island primary and secondary schools, encouraged by the intendenti or king's lieutenants, and by the nobility. In the province of Catania the method of mutual instruction has been adopted. In these popular schools, besides reading, writing, and arithmetic, the pupils are taught linear drawing and the geography of Sicily. A school for females has also been opened at Catania. In the principal towns are lyceums, and at Palermo and Catania are universities. In the former of the last mentioned cities a school of navigation was instituted by the celebrated astronomer Father Piazzì. The university of Palermo reckons among its professors the learned Scinà, known for several works on the history and literature of Sicily, as well as for scientific treatises. The 'Elements of Physical Sciences,' and his work on general physics, are perhaps the best works of the kind that have appeared in Italy. Professor Ferrara fills the chair of natural history; he is known for his 'History of Etna' and his works on mineralogy. Professor Scuderi, of the university of Catania, is known for his work on the 'Forests of Etna,' and other works on the botany and mineralogy of that interesting region. Professor Alessi and the Benedictine Don G. B. la Via have also published works on the geology and mineralogy of their country.

The Academia Gioenia for natural sciences at Catania has published already four volumes of memoirs. The 'Journal of Sciences, Letters, and Arts,' has also many interesting papers on the natural phenomena, agriculture, public economy, and the antiquities of Sicily.

EDUCATION IN RUSSIA.

THE early history of the Russians has come down to us only in the form of fables and traditions; yet there is evidence enough, that has escaped the ravages of time, to prove that some parts of this vast empire were inhabited, at a very remote period, by nations possessing a certain degree of civilization. The ruins of large towns, and existing monuments in the government of Perm, furnish us with one proof at least of the greatness and power of the ancient empire of Biarmie; but the history of this empire and of the neighbouring states is buried in the obscurity of past ages.

The Slaves who, from the south-east, overran the country

now called Russia, together with Poland, Bohemia, Hungary, Moravia, and extended themselves as far as the Adriatic, were divided into two classes. It was the business of one class to defend their new possessions, while the other was occupied in cultivating the ground. But this relationship did not long continue in its original form; the men who had arms in their hands soon gave law to the cultivators of the soil, and thus arose the two classes of seigneurs and serfs. In such a state of society, exhibiting the contrast of the most absolute tyranny and the most degrading servitude, we must not expect to find any indications of attempts to diffuse knowledge and education.

The expeditions into Greece, which the Russians undertook about A. D. 851 and 854, brought them into contact with the European civilization of that period, and, though they failed in their immediate objects, the remote consequences were beneficial. Great numbers perished in battle; but a few who survived, adopted the Christian religion and settled in Constantinople or its neighbourhood. Some of these afterwards returned to Russia, taking with them Christian priests, the holy scriptures, and other religious works in the Greek language. About 942 the Princess Olga, wife of the Russian Prince Igor, adopted the Christian religion, and her example was followed by a great number of Russians. At last Wladimir I. declared himself in favour of the new faith, which he confirmed as the national religion.

From this epoch we may reckon the commencement of education in Russia, but it was only a few individuals, fortunately situated, who could derive any advantage from the newly introduced learning. The mass of the nation continued in their ignorance. In fact, from the time of the introduction of the Greek religion to the fifteenth century we scarcely perceive any traces of a national education. The use of the compass, and the invention of printing and gunpowder, which have accelerated modern civilization in so wonderful a manner, were not known in Russia till about fifty years after they were diffused through the rest of Europe. But about this time the Germans, Italians, French, and English began to introduce into Russia their science, their arts, and their industry; and to the same period we may refer the establishment of certain schools at Moscow and Kiew.

At the commencement of the seventeenth century the Czar Michel Feodorowitsch, the first prince of the house of Romanow who was elected Czar (A.D. 1613), favoured the establishment of schools; and his grandson, Peter, did still

more for this department of the national administration. But it is to Catharine II. that Russia is indebted for establishing public instruction on a more solid basis. In his fits of despotic fury, Paul I. had conceived the idea of destroying every trace of education ; but the madness of such a design, where knowledge has once been introduced, is fortunately checked by the impossibility of effecting it. It was about the close of the reign of Paul I. that a plan was formed for a general re-organization of public instruction, but it was not carried into effect till the commencement of Alexander's reign, A.D. 1801. This new organization is at present the basis on which all the public instruction of Russia is founded ; and we have only to lament that it has lost somewhat of its original tone of liberality by the introduction of various changes and additional regulations, framed in that spirit of absolutism to which Alexander inclined in the latter years of his life.

The minister of public instruction is the head of all establishments for education in Russia. This minister, in connexion with the synod of the Greek church and the consistories of other sects, superintends every measure that relates to the education of the nation and the moral character of the people. Without his direct permission, and that of the authorities subordinate to him, no establishment of education of any kind can exist ; and nothing can be printed at home or introduced from abroad without being subjected to a most rigorous censorship, which is established in all parts of the empire. Notwithstanding this *central* administration, the establishments for education in the various parts of this heterogeneous empire have each their individual character, which depends on the origin and character of the various peoples who form the mass of the nation, and on the faith which they profess.

There are six great districts for education, the head-quarters in which are respectively the universities of Moscow, St. Petersburg, Kasan, Charkow, Wilno, and Dorpat. The district of Moscow comprehends the governments of Moscow, Twér, Smolensk, Kaluga, Orel, Tula, Wladimir, Jaroslaw, Kostroma, Woronetz. That of Petersburg comprehends the government of Petersburg, and extends to Finland, and the government of Novgorod and Archangel. The district of Kasan comprises the governments of the south east ; that of Charkow, those of the south ; the district of Wilno, the provinces formerly Polish ; while Dorpat contains the provinces on the Baltic—Esthonia, Livonia, Courland, and the government of Pskow. Each government is politically divided

into several circles or divisions, generally ten or twelve, which are superintended, under the authority of the head of each government, by certain functionaries called *Isprownih*. The principal town is the capital of the government, and each division has its little capital which is the residence of the administration.

In every capital of a government there is a gymnasium and an elementary school; every division also has an elementary school in its chief town, and sometimes, when it is a town of importance, it has a gymnasium also. Besides these gymnasia and schools, and the institutes, schools, and *pensions* established by private individuals under the superintendence of the universities, there are several military schools, schools for engineers, and colleges of medicine, under the direction of the minister for war and the minister of the interior. At present, we shall speak only of the university and of the public establishments which are under their immediate control. The Academy of Sciences and Arts at Petersburg, as well as various other institutions of the same kind, are deserving of notice, but do not properly belong to our present subject, which is the universities of Russia.

At the time of their foundation, the universities received from the government very considerable funds in money and lands, which were designed, not merely for the support of the universities themselves, for the erection of all necessary buildings, and the salaries of professors and officers, but it was intended that from these resources the gymnasia and schools of the district also should be maintained, and all necessary museums, cabinets, and libraries be provided. These funds, which were placed at the disposal of the universities, were much increased by the private donations of several rich individuals, who were moved to such acts of generosity by the flattering hopes of better times, which were cherished in the early years of Alexander's reign. It appears then, that the universities have sufficient resources to meet all possible expenses, and if it ever happens that money is wanting, the cause must be looked for in the general corruption which pervades all branches of administration in Russia.

According to the original plan, the management of the universities was entrusted to the professors, with a rector at the head, who was elected every six months by the professors out of their own body, as in the German universities. The universities had their own jurisdiction and police, which were quite independent of the local authorities; and they recognized no superior authority, except the minister of public instruction. These privileges soon excited the jealousy of

the government, which in a short time assumed the power of choosing the rectors for an unlimited time, and subjected the lectures of the professors as well as the studies of the young men to a public inspection and a rigid censorship.

In each university there are professors of the following branches of knowledge, one professor for each department:

1. Ecclesiastical history and the explanation of the Holy Scriptures. 2. Oriental languages. 3. *Dogmatique*. 4. Practical exercises in theology. 5. Philosophy, by which term must be understood, natural law, ethics, metaphysics, &c. 6. Rhetoric, comprehending classical and modern literature, (*Aesthetik*). 7. History. 8. Natural history. 9. Physics, chemistry, and mechanics. 10. Anatomy. 11. Surgery. 12, 13. Medicine. 14. Mathematics. 15. Astronomy. 16. Geography and statistics. 17. Military science. 18. Roman law, according to the *Corpus Juris* and the *Pandects*. 19. Civil and criminal law. 20. Exposition of the laws of the country and practical exercises.

These various branches are distributed among four faculties, after the fashion of the German universities, viz., Theology, Jurisprudence, Medicine, and Philosophy: the last comprehends 5, 6, 7, 8, 9, 14, 15, 16, 17. Each faculty has for its head a dean (*decanus*), who is elected by the professors of his faculty every six months. The four deans and the rector compose the supreme council, or high senate of the university. The professors are styled ordinary professors; but, besides these, there are other professors of inferior rank, who are called extraordinary; and also masters of the ancient and modern languages, dancing, drawing, music, fencing, &c. The salary of the professors is about 220*l.* English; that of the inferior professors varies from 20*l.* to 120*l.* In addition to this, they receive for the *sémeestre*, which comprises five months of lectures and one of vacation, a fee, which may vary from 10*s.* to 2*l.* for each pupil that attends their class.

The course of studies is in general six *sémeestres*, or three years. The first year is employed on the preparatory studies—languages, mathematics, history, geography, &c.; in fact, on all those studies which belong to the gymnasium, and do not, strictly speaking, enter into a professional course. We may then consider the first year as a kind of intermediate state between the studies of the gymnasium and the university, and as a kind of preparation for their professional studies. The second year is devoted to the sciences appropriate to the profession which they have selected; and the third year to repetitions, continuation of the same subject, and to practical exercises.

All who wish to be admitted as students must produce a proper certificate from the gymnasium where they have studied; and in case they have been educated at home, they must be examined before they can enter the University. The examination is in Latin, Greek, German, history and geography, religion and morals, arithmetic, geometry, and trigonometry, plane and spherical. But this regulation as to previous examination is not rigidly enforced. On the completion of their university course, students can enter the service of government after the different examinations, with the degree of candidate, of master, and of doctor, by which means they avoid commencing with the inferior ranks in the service.

At first the students were allowed to take the advice of the professors and to attend any class they pleased; but of late years they have been compelled to conform to strict regulations on this head. The theological instruction (with the exception of the university of Dorpat, the only protestant university) is very poor, and is limited to the mere exposition of the doctrines of the church. The lectures on jurisprudence are still more wretched, the reason of which will easily be seen, when we consider that Russia has no fixed legislation and no fundamental laws. All law is based on certain collections of ancient codes belonging to the various provinces, on ancient usages and forms, and on the innumerable arbitrary ordonnances of the autocrats, known under the name of *Oukases*. The study of the law is, therefore, nothing but a mass of confusion, without any satisfactory principle.

The influence of the government shows itself in a similar way in other studies. The lectures on philosophy are mere trifling, for no professor would dare to speak out freely. Even the mathematical instruction produces no great results, partly because the pupils do not bring with them the proper elementary knowledge, and partly because the professors themselves do not always obtain their places by the superiority of their talents and acquirements.

The only instruction which we can fairly commend is that in medicine and surgery: the universities of Dorpat, Wilno, and Moscow, take the first rank in this department, and are well known, particularly Moscow, for their superior collections and cabinets. The museum of the celebrated Loder, at Moscow, is very rich in osteology; the collection of crania, intended to illustrate the theory of Gall, and the influence of mercury on the bones, amounting to more than two thousand specimens.

One great obstacle to the success of the universities is the

difficulty of procuring good professors. At first it was necessary to employ foreigners, who, not being acquainted with the language of the country, were obliged to give their instruction in Latin and French, both of which languages were often very imperfectly comprehended by the young students who attended their classes. The university of Dorpat was, however, an exception. Its professors were Germans; and as all the students, who are natives of the Baltic provinces, speak German, they derived the full advantage from the lessons of their professors. But this university exercised, also, a powerful influence over the intellectual and moral condition of the peasantry, who speak the Lactonian and Esthonian languages, and who once were masters of the soil, but being conquered by the chevaliers of the Teutonic order became slaves, and have continued so to the present time.

The university of Dorpat took great pains to ameliorate the condition of these poor people. Originally even their clergy were strangers to them; for, as they were ignorant of the language of the country, they could not make their sermons understood by the natives, unless by long habit they had acquired a competent knowledge of it. But since the establishment of the university, the theological students, who are generally of German extraction, and can also speak the language of the people, are compelled to study this language at the university, and to undergo a rigorous examination in it. Besides this, schools for instructing the peasants in reading and writing have been established in the villages, and great numbers are now acquainted with these elements of knowledge, which, thirty years ago, were almost unknown among them. One of the professors, who exercised the most extensive influence over the university of Dorpat, was Mr. F. Parrot, professor of physics, whose name will ever be remembered with gratitude by the university and the whole country. It was to him that the university was indebted for the freedom which it enjoyed during the first years of its existence. During the last fifteen years, Dorpat has lost much of its reputation. By the nomination of a general as curator of the university, who exercised the functions of chief superintendent, though he resided at St. Petersburg, every species of freedom which the professor and students enjoyed was entirely destroyed. Many distinguished teachers, disgusted at the treatment which they received, resigned and left the country; and the students were subjected to a severe police, more suitable to schoolboys than young men.

In its happy times Dorpat had about 700 students, but the number now is generally not more than from three to four hundred.

The university of St. Petersburg possesses some men of eminence; but its position in the metropolis, under the immediate influence of the highest functionaries, deprives it of all individual character. It borrows its tone from the circumstances by which it is surrounded. The instruction is given in various languages, but, with the exception of the medical lectures, and perhaps some few more, it is not to be compared with the instruction afforded in similar establishments in other countries.

The university of Moscow has completely a national character, most of the professors being Russian. Among the foreign professors are the celebrated Loder and Richter. The number of students is from four to six hundred. Notwithstanding the strict ordonnances of the government, this university is not managed on such despotic principles as the others,—for example, Wilno; but, being under the direct influence of the high aristocracy, it is still very far from deserving the character of liberal. In general we may say that nearly all the benefit which proceeds from the university is due, not so much to the *university itself*, as to the exertions of some of its members, who are nearly always in opposition to the principles of the governing power. The influence of these universities, and particularly Moscow, would be much greater but for the very limited numbers of the middle classes in Russia proper; the mass of the inhabitants consists of seigneurs and serfs, of whom the former are nearly always brought up at home, or in the military schools, as a preparation for the army,—and the latter, being slaves, have neither the privilege nor the means of procuring any instruction. Hence it happens that the greater part of the university students are those who apply themselves to medicine, and are obliged to go there to complete their education.

The universities of Kasan and Charkow are more like schools than universities, and their existence is scarcely felt. And yet, from their position in the midst of the most fertile countries of Russia, and being surrounded by a vigorous population, they might exercise a prodigious influence on the diffusion of knowledge were they directed by a sound and liberal policy.

The university of Wilno deserves a particular notice, both from its scientific character and its political importance in the present state of the Polish nation.

The ancient university of Wilno was re-organised in 1801. It is the only Catholic university in the Russian empire. Its funds, which are considerable, have arisen from ancient endowments, and have been increased by the government. The annual revenues amounted to 160,000 silver roubles, or nearly 26,000*l.* sterling, and they might have been nearly doubled but for the corruption that has pervaded this as well as other branches of the public administration. Wilno was frequented by the youth of all that part of Poland which was incorporated into the Russian empire—viz. the governments of Grodno, Wilno, Minsk, Mohilew, Witepsk, all Volhynia, Podolia, and the Polish Ukraine, with a population amounting to nine millions. A spirit of independence prevailed both among the professors and students, which could not be repressed either by a cruel system of police nor the removal of the ablest professors, nor by the arbitrary measures of the government in more recent times. The scheme of annihilating every trace of Polish nationality, and even the language of nine millions of people, could have no chance of success, as long as a man like Prince Adam Czartorisky was at the head of the national instruction; consequently he was removed, and his place supplied by a Russian senator, Norosilzoff, whose name figures also in the history of the Russian administration at Warsaw.

The university of Wilno exercised a powerful influence on the education of the whole country, by giving an impulse to the gymnasia and schools; and this was increased by all the young nobility coming to the university, and going through a regular course of three years' study. The libraries and collections of every kind are still very valuable, and were freely open, a few years ago, for the use of the students; but during the last six years the government imposed numerous and vexatious restrictions with respect to them. No student was permitted to enter the libraries, to read in them, or to have a single book out for the purpose of study.

An unfortunate event, that happened in 1822, was the cause of the complete ruin of the university. A youth, belonging to Keidani, the capital of one of the divisions in the government of Wilno, was foolish enough to write on the walls of the class-room 'long live the constitution of 1791!' One of the masters observing this laid an information, and forthwith a special commission was formed at Wilno by order of the Grand Duke Constantine, to examine into this affair. All the boys of the school were imprisoned and whipped till they acknowledged the existence of a political association. The same measures were soon put in force at Wilno also,

Some hundreds of students were imprisoned, and others, who had gone home, were arrested and dragged back to Warsaw to be examined. The conclusion was, that the school of Keidani was closed, four professors of Wilno were expelled (among them was Mr. Lelewel, member of the late government of Warsaw), forty youths of the most distinguished families were sent as common soldiers to the most remote garrisons in Russia for life, and others in chains to the mines of Siberia; fathers of families, too, were arrested in their beds, brought before military tribunals, and exiled to the horrid colonies of Siberia; in fine, all Poland was declared to be suspected, and was subjected to the command of Constantine, with the power of a generalissimo in all the provinces which were occupied by a military force.

The university suffered more than the rest of the country. In place of the expelled professors, Russians were introduced who gave their lectures in their own language, which was almost unintelligible to the young Poles.

During the last six years the students were compelled to attend the classes that were prescribed to them. They were forbidden to study together, or to visit one another. Agents of the police regularly went to the lecture-rooms to see that all were in attendance, and also to the lodging-houses, to ascertain that there were never two together. The poor youths no longer had the privilege of going out of the towns without a regular pass, nor could they ever visit their parents without the permission of the rector given on stamped paper. If any one neglected attendance at the church, or ventured beyond the barriers, he was confined for three days on bread and water at the guard-house. Corporal punishment even was inflicted in some cases. At last the university of Wilno ceased to exist: it was converted into a house of correction.

The university of Wilno possessed considerable funds from the ancient endowments of noble families, which were designed to assist young students of medicine who were not rich enough to pay all their expenses. More than a hundred young men received this annual allowance conformably to the intention of the original benefactors. But the Russian administration changed the application of these funds. The allowances were taken from the young men, and they were all lodged in one house, where they were fed by a person who contracted to supply them: they were also put into the Russian uniform. When they had completed their studies, they were compelled to enter the Russian regiments as surgeons, whatever might be the station of the regiment; or, if they refused, they were required to pay back the expense of

their maintenance. All the Russian Universities possess funds that were designed to aid young men who were too poor to go through their course of studies. Accordingly, when the Universities first opened, they had regular correspondents in the principal Universities of Europe, who received allowances almost equal to those of the professors. But for the last fifteen years the government has discontinued this system of correspondents, from a jealousy of the introduction of foreign notions. If we read the original plan and the statutes of the Universities, at their first organization, we cannot refrain from admiring the noble policy of the administration; but if we compare these fine words on paper with the real facts and workings of the system, we must lament that such ample means have only produced such trifling results.

The method of instruction is not entirely the same in all the Universities; yet, as it cannot vary much from the course originally laid down, we shall briefly describe the general nature of it.

The year is divided into two *sémes* of six months' each, five months for study, and one for vacation. Before the courses commence, a printed programme appears, in which each professor announces what course he intends to give during the *sémes*, and what text-book he will make use of; or else he announces that he will only use his own papers. In the first case, the students must purchase the work, and in the second, the professor gives in writing the paragraphs which he will explain during the week, and the students copy them. For example, the professor of Roman law announces that he will follow the arrangement laid down by Hugo, in his system of Roman law, and the students of course purchase this book; or, he gives notice that he will follow an arrangement which he has formed himself, and then he gives his papers in parts to the students, who copy them. The professor reads one paragraph or more: then he developes and explains the subject matter, and the students take notes. At Wilno the students were forbidden to write during the lecture; their duty was to listen, and to make their notes at home. Every week the students assemble once or twice at the house of the professor whom they attend, or in the lecture-room, to hold conversations on the subjects which have been treated during the week. On these occasions they produce short dissertations, which are criticised before the professor, and they make debates on the subject.

As soon as a student has completed his course, he is examined before the Dean of the Faculty, and a commission of

professors, and if he is deserving, he receives the certificates which give him the title of candidate. This qualification enables him to enter the civil and military service, with the rank of the fourteenth class, which puts him on an equal footing with the officers. This is a great encouragement to those who do not belong to noble families, for if they have not the degree of candidate, they are obliged, in the one case, to serve from three to four years in the offices, without rank and without pay—or, in the other, from four to twelve years as subaltern officers in the regiments, before they can attain the rank of officer.

If they wish to enter the service with a higher rank, they must attain the degree of magister, or that of doctor. To accomplish this, they must write a dissertation and defend it publicly in the great hall of the University, where every person is admitted, and may get up to dispute with them or oppose their thesis. The dissertations are printed four weeks before, and distributed generally, that every person who wishes may have sufficient time to prepare himself. The choice of the subject is free, but of course restricted to such matters as belong respectively to the four faculties, in one of which the candidate aspires to the degree of magister or doctor.

To become a doctor in medicine, a student therefore chooses a medical subject for his dissertation. If the candidate comes off victorious in this contest, he obtains his degree, and is admissible to the service of government, with the rank of the tenth class, if he is magister, or that of the eighth class, if he is doctor; which are respectively equivalent to the degrees of captains and majors in the army. These advantages are a great stimulus to the students, for if they succeed they see that their fortune is half made. Besides these encouragements, the Universities offer prizes for the best essays on given subjects, which are open for competition only to the students of the universities.

In the university of Wilno a different system was introduced by the *ordonnances*. The students were subjected to a public examination at the close of each *sémeestre*. Each professor gave notice of the day of examination, on which occasion all the other professors attended, and he also distributed beforehand about forty questions among the students who had attended his course. On the day of examination he put these questions to the students, who were required to answer and develop the subject matter of them.

The students can leave the university when they please, and they can then receive certificates of good conduct and

ability. When provided with such certificates they can enter the civil and military service, but they are obliged to go through all the inferior grades of the service, just like any other person who has not been at the university. They can only avoid passing through the inferior grades, by obtaining the degree of candidate, magister, or doctor, as we have already explained.

We shall now notice the primary and elementary schools.

Before the reign of Catherine II. there were scarcely any good schools in Russia, except those at St. Petersburg, Moscow, and in the provinces of the Baltic. Catherine, wishing to give a kind of constitution to her empire, about the year 1764 summoned the notables of the empire to a general diet, in order to make certain propositions to them, and to hear their opinions on improvements to be introduced into the general administration. This diet was composed of deputies from among the nobility, the clergy, the citizens of the towns, and of other enlightened persons who were expressly summoned. But the empress soon perceived that the majority of the diet were in a state of the profoundest ignorance, and deficient even in the elements of such branches of knowledge as were essential for the labours which they were undertaking. On inquiry, she found that this deplorable ignorance, so manifest even in the highest classes, was owing to the want of good primary schools. From this time she formed the project of a complete re-organization of the public instruction; and she commenced by the establishment of lyceums and elementary schools in every capital town of a government, and in the principal towns of the smaller divisions of the governments. As these lyceums were formed on the models of the schools already existing in the Baltic provinces, we shall give a short account of the school of the ancient Abbey of Riga, called the cathedral school.

This school was established soon after the introduction of Luther's reformation into Livonia, about the beginning of the seventeenth century, on the site of the ancient chapter, and was endowed with sufficient funds for the wants of that period. It was divided into five classes, under the care of a rector, and the superintendence of two inspectors, elected from among the citizens of the towns. Each class had its professor; also, there was an assistant who aided the professors, a professor of music, a drawing-master, and a master of the Russian language. The professors were paid out of the school funds; the pupils paid nothing. But it was the custom for each pupil to make a small present to the rector and the professor of his class. Pupils to be admitted were

required to know how to read and to write in German and Roman characters.

In the first class were taught German, the elements of Latin grammar, as far as the declensions and the regular conjugations, the four rules of arithmetic, general geography, general history, and natural history. Almost all the lessons were given in the form of a continued conversation between the professor and the pupils. The professor also read to them anecdotes and little stories on the subject of the lesson. The school-hours commenced at eight in the morning, and continued till twelve; they began again at two, and continued till five. The lessons were so arranged that the professor changed every hour; for instance, from eight to nine, German, from nine to ten, geography, &c. When the professor gave instructions in geography or history, he amused the pupils with anecdotes, geographical or historical, explained them by his remarks, and thus made the lessons easy and agreeable.

To facilitate still further the instruction of beginners, the class had a large black board, on which the professor daily wrote, in large characters, the subject of the lessons; for example, history, geography, Latin, arithmetic; and under each subject he wrote a word which served as a kind of guide in the lesson; under history, for example, he wrote *Julius Cæsar*, under geography, *France*, for the Latin language, *amare*, and in arithmetic some question to solve, &c. In the historical lesson he related anecdotes of Julius Cæsar, and endeavoured to combine with it every thing that could be useful to the children, and so on in the other lessons.

In the second class they proceeded as far as the doctrine of proportions, geometry, plain trigonometry, the syntax of the Latin language, the reading of some Latin author, and they continued their history, geography, and natural history. In this class, the instruction became more systematic. The professor wrote the subject on a black board, dictated paragraphs to his scholars, and afterwards developed and explained them. At the beginning of each lesson, he made a short recapitulation of the preceding, and twice a week he examined the pupils and made them repeat what they had gone over.

The third class studied algebra, spherical trigonometry, the elements of optics and mechanics, continued geography, history, natural history, statistics, the reading of Latin authors, and commenced the Greek and French languages. In the fourth, the same subjects were continued and developed: the exercises were multiplied; and the professor always sat in

his chair, the form of instruction being assimilated to that in the universities. The fifth class was entirely preparatory for the university, and to the subjects already mentioned were added Hebrew for those who were going to be theological students, and for others, English and Italian.

The method of teaching the languages was the following. The first boy read aloud a sentence of an author and then he explained the first word fully ; the second boy did the same with the second, and so on. To translate into another language, the following method was adopted. The master gave such words as *pater*, *amare*, *filia*, which the pupils explained as we have just described. Then he made them put two words together in their proper *case* and *tense*, then three, four, and so on, until a complete period was formed. To have all the effect of this method, one pupil must follow another immediately without hesitation, in explaining the words and forming the phrase ; in this way the attention of the whole class is kept alive.

This school had a good library and museum. Each class also had a small select library of its own, and a collection of instruments and models for the use of the pupils. In the first three classes a certain order was observed. The class was divided into two parts, one on the right and the other on the left of the professor ; those on the right were the pupils who distinguished themselves by their diligence ; on the left were placed the less attentive pupils. Each division was also subdivided into two benches, the first of which was occupied by the better pupils. Besides this, each pupil had his number, and the first on each bench exercised a kind of authority over the rest of the bench ; and also the first in each division had authority over the whole division ; and the first in the first bench of the first division was the superintendent of the whole class in the absence of the professor, and the representative of the class on public occasions. These places were assigned by the professor at the close of the weekly examinations. Every year there was a general examination in the great hall, which lasted about eight days, and was attended by all the civil and military authorities, the principal citizens of the towns, the clergy, and the parents of the pupils.

The rector opened the ceremony by an address, in which he stated what the pupils had been doing during the year, and he generally took this opportunity of proposing something beneficial to the establishment, and recommending it to the notice of the authorities. After the opening speech, the professor of the first class read a report on the state

of his class; then the examination of that class commenced, and at the end of it, one of the pupils delivered an address: the other classes followed in the same order. The pupils who were ready to leave school for the university were then addressed by the rector, and also delivered declamations on certain subjects, which had previously been given out to them by the rector. The whole was concluded by the rector's announcing the names of those who had distinguished themselves during the year by their good conduct and diligence, and who were in consequence either promoted to a higher class, or rewarded with gold or silver medals, or books, instruments, and certificates of honour.

Though the lyceums were organized after the model of the school of Riga, they did not produce the same effect. Being ill endowed, they could not afford to pay for the best professors; besides this, it was impossible to find qualified teachers in Russia, and foreigners being ignorant of the language, were unable to convey information to the pupils. At the commencement of the present century, when the universities were established, all the lyceums and schools were re-organized. The instruction in each government was put under the care of a director, who was the head of all the schools in the government, and who received his instructions from the commission for schools of the university district to which the government belonged. In general, the lyceums and schools of this kind, which took the name of gymnasia, have been improved by this new organization; but, as every thing that is new is not therefore good, the schools in the Baltic provinces have lost all their original character, and during the last thirty years, since their change into gymnasia, we have not seen such men as Snell, Schlegel, Storch, Herder, and others come out of them.

In all the towns of the empire there are elementary schools for the purpose of religious instruction, and for teaching reading, writing, and the elements of arithmetic. These schools are intended to be preparatory to the gymnasia. The Lancasterian method of instruction is generally followed. Still, it is only a very small part of the inhabitants of this vast empire who participate in the instruction given in such establishments. The children of the nobility never go to them, being educated by foreign masters in their parents' houses, or in the boarding schools of St. Petersburg, or in military schools; and the peasantry, as we have said, are slaves, and have no instruction at all. It is only, then, the middle classes who derive any benefit from them; and even

in this class, the rich merchants and the higher kind of government officers, the rich manufacturers, &c., follow the example of the nobility, and educate their children at home or in boarding schools. Now, as the middle class, taken all through the empire, does not amount to more than 4,500,000, and the whole population is about 50,000,000, we may estimate the proportion between those who derive benefit from these establishments and those who do not, as about one to eleven.

In all the Baltic provinces, Courland, Livonia, Esthonia, there were established, about twenty years ago, elementary schools in the country parishes, in which the children of the Lettonian and Esthonian peasants are taught to read and write on Sundays, after the Lancasterian method. In the interior of Russia also, some noblemen have established, at their own expense, elementary schools for the instruction of their slaves; but, in general, innovations of this kind are looked on with a jealous eye both by the government and the nobility; for it is quite clear that the poor peasant can work the bidding of his master quite as well without being able to read or write.

Among the establishments for education in Russia the boarding schools deserve a particular notice. Before the organization of the universities, any person might establish a boarding school and adopt any method of instruction that he thought best; but since education has been placed under the surveillance of the universities, every individual who wishes to establish a boarding school must himself undergo an examination before a commission of the university, and submit to them the plan of his establishment. There is at present in the two capitals and in some other large towns a great number of boarding schools belonging to Frenchmen, Englishmen, and Germans. All these schools are compelled to follow the methods introduced into the public schools. They are required to hold public examinations annually, and to make reports to the university commission of all that passes in their schools. At St. Petersburg there were lately thirty-two and at Moscow twenty-eight boarding schools. Among the schools of Moscow that of the Lutheran church is most worthy of notice; it owes its origin to the celebrated anatomist Loder, councillor of state, first physician to the emperor, and professor in the university of Moscow. M. Loder, as president of the council of the Protestant church, made considerable sacrifices to accomplish the object of founding the school. The funds of the church being unequal to its support, it is maintained by voluntary contributions, by public subscriptions, and the sums which are paid by the rich

boarders. Youths are received into the school from the age of seven to twelve, and are prepared for the gymnasia by four masters and a rector. The method of instruction very nearly resembles that which we described in speaking of the public school of Riga. Above a hundred boys are taught free of expense, and above forty are lodged, maintained, and clothed at the expense of the establishment; but besides those who pay nothing, there are generally about forty youths who do pay. Youths of all religious sects are freely admitted both to the school and the boarding establishment, and this causes no disagreement or difficulty. On the occasion of an annual examination, divine worship was solemnized in the great hall of the school, and as there were many scholars of the Greek faith, the Russo-Greek and the Lutheran minister performed the service alternately, prayed together, and united in giving their benediction to the scholars.

ROYAL NAVAL SCHOOL.

A Plan for conducting the Royal Naval School, respectfully submitted to the Consideration of the Council of Administration and the Service. By a Subscriber. London. Charles Knight, Pall-Mall-East. 1831.

OUR attention has been drawn to the Royal Naval School, now in progress of formation, by the above-named pamphlet, which is written in the best spirit, and contains valuable suggestions. The author has views on the subject of education, many parts of which, particularly those concerning management and discipline, meet with our cordial concurrence. With great respect for the writer, and earnest wishes that the right feeling which he has brought to his subject may regulate the discussions and proceedings of the governing body, to whom his ideas are presented, we proceed to discuss some points contained in his little work, of which we do not pretend to give a full review. The author proposes that the institution should be divided into three schools, in the lowest of which should be taught 'English reading, spelling, grammar, and etymology, as connected with signification,—writing, arithmetic,—elementary geography, including history and the practical use of the globes—perhaps the first books of Euclid, so as to give an insight into the nature of mathematics, and a knowledge of its principal terms, and the Linnean system of botany.' He also recommends that drawing should be taught here. He proposes that in the first school the memory and observation should be principally exercised, while in the second 'the judgment should be more

appealed to.' How far this may be desirable, must depend on the age at which the pupils enter. If memory and observation only are exercised, they would need to come when they begin to speak, and leave the division at the age when boys are usually sent to school. We differ here in some degree from our author. We think that education, from its commencement, should be an exercise of observation, memory, and reasoning, and this, because it is expedient that a child should learn to do everything well from the moment when he begins to do it at all. Now, as children of the tenderest years draw inferences, well or ill, a school which neglects the culture of this power until the memory shall have been well stored, and the power of observation sharpened, is only furnishing food for the bad habit of reasoning, which will grow up in the process. If any one should smile at our talking of the reasoning of a child, let him recollect that any process by which two ideas give rise to a third, is what we mean by reasoning, and this being understood, let him talk for five minutes with the next child of four years old who comes in his way. In order to exercise the thinking power, we are of opinion that arithmetic should be taught as a demonstrative science from the very beginning. There is no period of boyhood at which the child is not capable of some reasoning on numbers; and however feeble the attempts, or however trifling the process may appear to maturer age, the formation of habits of thinking may thus be made coeval with those of accurate observation. On the same grounds we would introduce the study of geometry, not necessarily of Euclid, but of geometry, which the author recommends with some hesitation. Not that much would be necessary at this early stage; thirty propositions might be sufficient if they were really made exercises of reasoning, and not of memory; and the gain thus accruing to the pupil should not be measured at first by the number of facts which he has learnt, but by the state to which his faculties have been brought by learning them. There is ample time for the acquisition of the greater part of present education after the age of ten or even twelve years. If the previous period were spent in teaching a small quantity well, and in directing attention to the various relations and comparisons which a good teacher can draw from a small store of facts, the pupil would find himself well repaid by the facility which would be afforded to his future studies.

In one point we entirely agree with the author of the pamphlet,—viz., in the introduction, at the earliest period, of studies which exercise the faculty of observation. Those

which he has selected are botany and drawing ; we should be inclined to substitute for the former the elements of natural history in general, as far as they can be exemplified by objects which fall under the daily notice of the pupil. No great collection is necessary for this purpose ; common plants and common animals would be amply sufficient. With regard to drawing, we submit whether, under skilful direction, nature herself would not furnish the best copies. The great desideratum in this study is the correct delineation of outline and the formation of just conceptions of distance, which are more likely to be gained from the objects themselves than from their copies*. With regard to the exercise of memory, surely the leading facts of geography and history, together with the study of a foreign language, would afford sufficient materials.

The naval school, now in process of formation, is limited to the system of Dr. Bell, by the consent of its founders, who have accepted a most munificent donation of 10,000*l.*, offered by that gentleman, on condition of the establishment of his system in the school. The leading feature of Dr. Bell's plan is the method of mutual instruction, or the employment of the more advanced pupils in the instruction of the rest. By this system, boys are most unquestionably taught something ; it only remains to see what they are taught, and how. As stated by our author, it is 'merely a system of tuition by which the abilities of the quick are turned to account in the instruction of the slow ; and if it will teach one thing, it will another. Like any other mechanical arrangement, however, its efficiency will depend always on the quality of its *prime mover* ; and if the fires are blown out, even the steam-engine will cease to work.' Here we are most decidedly at issue with the respectable author of the pamphlet. We should rather be inclined to compare instruction of this kind to the transmission of light through a series of plates of glass, no one of which can render all that it has received. No man can teach any subject well unless he knows a great deal more than he is required to teach, except it be mere routine. One boy might certainly teach another the practice of the rule of three, but we question if he could well explain the principle, unless he were more familiar with it, and had acquired a greater power of illustration, than any boy can be supposed to possess. The greater part of that which is usually learnt in schools, might, we allow, be equally well taught by an

* We would reverse the notions of our author on this subject. He recommends drawing in the inferior school as an accomplishment, and in the higher as a 'means of fixing external impressions.'

intelligent pupil ; not on account of the aptitude for giving instruction which such a tyro possesses, but because the knowledge itself, being either the mere words of a dead language, or the method of working a question in arithmetic, is not of a character to lose much in the transmission. If the Royal Naval School be not destined for better things than this, it is of very little consequence what method is adopted ; but if the heads of men who possess so many rational notions on the subject of education as our author, are to be laid together to form a system, we should be sorry to see the execution of it committed in any great degree to the pupils themselves. It is said that boys communicate knowledge to one another with ease, and this is certainly true where that which passes from one to the other is *knowledge* in the person from whom it comes. But the half-formed conception of a principle, if principles are to be taught ; the crude notions of the boy, on any subject requiring thought, which only deserve the name of knowledge when they have been digested and arranged by time and experience ; these are not in a state to be communicated with advantage to the person who receives them. Such an exercise would be profitable to the teacher only, and the system would benefit the ‘ quick ’ to the destruction of the ‘ slow,’ on the principle of the *experimentum in corpore vili*. We conceive, however, that a compromise of this description might be made, which would ensure the whole benefit of mutual instruction, and under such limitation it would not be trifling. Let the mutual instruction be confined to the actual enunciation of facts, and facts only ; and let all reasoning, comparison, deduction of inferences, or by whatever name it may be called, be the work of the master alone. The routine, which now constitutes almost the whole of school-business, would thus fall in a great measure into the hands of young instructors ; while the higher parts would be placed in the hands of those who, being thus relieved of much drudgery, would have more time and energy for the task. Admitting the principle of Dr. Bell’s system to a certain extent, we are convinced that it is not sufficient, and that the part which it leaves undone is of the most consequence to the future habits of the pupil. If this cannot be provided against, and if the proposed institution be bound by contract to the use of one system, without the liberty to improve, or the power to modify, we are of opinion that 10,000*l.* is a very poor compensation. But we hope that matters are otherwise arranged.

When the plan of education has been formed, if it at all correspond to the ideas of our author, it will evidently be

necessary to procure masters of no small attainments and talents. The various branches of knowledge which are proposed, and still more, the manner in which they are to be taught, requires even more than this. The whole cannot work in the way proposed, unless to talents, acquirements, and industry, the teacher unites a mild temper, a copious power of illustration, and unwearied patience. The union of all these gifts is no ordinary matter, and it follows that the institution can only succeed, as far as masters are concerned, by holding out every inducement to the best men to offer themselves, and to remain and spend the most vigorous part of their lives in its service. The last part is of great importance, since no place of education can thrive in which there is a continual change of teachers; least of all one in which a system is taught, of which, in all probability, the masters will be ignorant at the moment when they enter upon their duties. The situation of teacher in the Royal Naval School should be one of honour and comfort, and these points should be the more attended to, as the salaries, though they would be liberal for the general run of subordinate teachers, will not alone be very tempting to such men as the institution requires. Let us see the means by which our author proposes to accomplish these ends. In the first place he recommends that the masters should be unmarried, which is as effectual a way of providing for continual change as could well be proposed. The consequence will be that a master, who has determined to marry, will accept a situation elsewhere, though it be of less emolument than the one he actually holds; and thus the institution will be deprived of his services just at the period when they are most valuable. He then proposes that 'no situation in the house, from the governor down, shall be permanent; but that all shall be subject to the form, and, in cases of insufficiency, to the substance also, of an annual competition with other candidates.' And it is stated in a note that the 'easiest and most delicate way' of effecting an expulsion is to consider all the masters as only appointed for one year, and to re-elect, at the expiration of each year, those who are to be allowed to remain. But at all events, he contends for the 'principle of easy amoveability, on sufficient, even though not very important grounds.' On this we must remark, that it is the prevailing error of committees of management to overrate the confidence which men are inclined to place in them. They imagine, that it is sufficient to appeal to their private character, and the estimation in which they are held in their own circles, in defence of their public measures, and because

civility stops the mouth, when this argument is brought forward, they assume that there is conviction in the mind. In nine cases out of ten they are abetted in their overweening opinion of themselves by their constituents, who will usually back them in all their proceedings, from a dislike of the trouble which would attend the performance of their duty. But those whose occupations and pursuits may tempt them to put themselves in the power of a committee, do not place much reliance on the conduct of men acting in bodies, with divided responsibility. They see from daily experience, that the honourable principles which actuate men in their private capacities, are not always shewn in the result of their combined deliberations; hence any man, who feels that he has a character worth taking care of, will demand some little security for his reputation before he places himself, bound hand and foot, at the mercy of any committee whatever. Our author's argument that, 'curacies, managements, secretarieships, usherships, tutorships in private families, &c., are daily accepted on the same terms,' appears to us inconclusive, since all of them which apply to the present case, are private transactions between man and man, and in any matter affecting character, there is but the word and the judgment of one man against that of another. If the matter should come to issue, both parties are nearly on equal terms, and a fair field can be afforded. Add to which, that the private nature of such transactions, and their frequency, render them objects of no interest in the eye of the world at large. But the case is widely altered, when a public body, for such must the committee of the proposed school be called, ejects a man from a situation in which he has the eyes of many people upon him. If he be wronged there is no redress; for who or what is he, that his complaint should weigh against the respectable names which are placed in array against him? Unless the treatment he has received be so bad, as to take the case completely out of ordinary rules, he is disgraced and ruined; for expulsion by a public body will stick to him as long as he lives. It is most unjust that it should be so; for were it necessary to pronounce between the two, it might safely be said that ejection by a single individual, acting in a public capacity, and responsible to public opinion, ought to be more disgraceful than the same censure from a public body, for reasons above stated. But if the fact be as we have represented it, it is incumbent upon committees to give more security for their good conduct than can reasonably be expected from private individuals, and no alternative, short of absolute starvation, should induce a man of character

and talent, to employ the one or hazard the other, in an institution which will not, or cannot secure him during good behaviour, against the caprice of his superiors, or the cabal of his equals. On this last possibility our author remarks, that 'the more *easily* absolute changes are effected, the most certainly will long cabals be prevented, to make a disagreeable person retire.' This must be a slip of the pen: surely the author never meant to assert that the way to prevent cabal is to make it instantly successful, or that a long cabal is one atom less desirable than a succession of short ones. No institution will thrive in which every officer is bound to be *agreeable* to the rest, by any other tie than the opinion of the little public of which he forms a part; for teachers and governors are men as well as the members of the committees; misunderstandings have more need of check than encouragement, and direct legislation on the subject will rather produce the latter than the former.

It may be said with truth that this part of the subject is encumbered with difficulties, and that the mean between degradation to the teacher, and proper control on the part of the governing body, is not easily determined. The fact appears to us to be, that a maxim much quoted of late in regard to the Reform Bill, however irrelevant when applied to the repair of a system, holds most completely with regard to its formation. It is that constitutions are not made, but grow. If the committee of the Royal Naval School, which will, of course, consist principally of naval officers, bring the sense, feeling, and frankness of their professional character, to bear upon their intercourse with the masters whom they employ, a few years will furnish them with the data of legislation, to such an extent, as will enable them to consult the interests of all employed in their institution. But these few years will be the years of trial and difficulty, and upon their management, during this time, will depend whether the school shall be ultimately established or not, and during this period of probation, it will be most essential that they should abstain from minute and vexatious interference with the routine of the institution. When they have obtained masters, in whose honour and ability they can confide, whether by the method of examination or testimonials, or the union of both, and have formed the general outline of the plan on which they insist, let them be content with rigid surveillance, without carrying the spirit of legislation into petty details. Let them recollect that, push their code of regulations as far as they may, they will still be obliged to trust the integrity and zeal of their subordinates, to an extent which they, if they have

hitherto been unpractised in such matters, can have no idea. But they should know better than most, that a fort which is impregnably strong on three sides, is useless, if the fourth cannot be fortified at all; and should therefore consider, whether it will not be their wisdom to select with anxious care, but having selected, to shew by their conduct and demeanour, that the trust which they repose is not forced from them by the nature of the case, so much as a result of well-grounded good opinion. They may sometimes suffer from this line of conduct, but the injury will be partial, and the more easily repaired, as their decision in the case of a *dignus vindice nodus* will have peculiar strength, derived from their previous non-interference. But if they weaken their authority by applying it to occasions unworthy of it, the genius of discord will take possession of their institution, from the moment when its walls appear above the ground. They may speculate upon various cases, and cut each Gordian knot with great ease on paper, by prescribing the dismissal of all or any of those concerned; but this will not be so easy as they imagine, when it comes to be reduced to practice. On one point, indeed, the committee cannot be too explicit, and on this head we should suppose that men who have passed their lives in the navy can require no warning. It is to define with the strictest precision, the limits of the duties of the several officers; and this will be the more easy, as in many cases it is of little consequence where the boundary is, provided only it be well ascertained.

We have not room to enter further into the matters contained in the interesting pamphlet to which our remarks refer, but we recommend it to all who are concerned in school education, as it cannot fail to give some useful hints to the best-regulated establishments. We cordially wish success to the rising institution, and hope that the fair promise which it now holds forth, may not be destroyed by too much or too little superintendence, on the part of those who are to direct its affairs.

INTRODUCTORY DISCOURSE AND LECTURES DELIVERED IN BOSTON.

The Introductory Discourse and Lectures delivered in Boston, before the Convention of Teachers and other Friends of Education, assembled to form the American Institute of Instruction. August, 1830. Published under the Direction of the Board of Censors. Boston, 1831.

THE following extract from the preface to this volume will be the best explanation of the title-page.

‘ On the 15th of March, 1830, a meeting of teachers and other friends of education was held at the Columbian Hall, in Boston. It was continued, by adjournment, from day to day, until the 19th, and occupied in the statements relative to the condition and wants of schools in different parts of the New England States. It was thought that advantages would arise from future meetings of a similar kind, and from the formation of a society of teachers. A committee was accordingly chosen on the 18th, to prepare a constitution for such a society, and to take measures for a future meeting. The sketch of a constitution was formed; and, in order that the convention, which might be assembled to take it into consideration, might be usefully occupied in the intervals of business, it was determined to invite gentlemen to give lectures before the convention upon subjects of interest to the cause of education. Such are the origin and occasion of the discourses which form the present volume.’

The convention, which met on the 19th of August, 1830, in the Hall of Representatives, at Boston, consisted of several hundred persons, principally teachers, from eleven different States in the Union. During several days the convention was occupied in discussing the constitution (which is printed at the end of the volume), and in listening to the lectures in the intervals of discussion.

In the last number of this Journal we drew the attention of our readers to the constitution and present condition of the New England free schools, as exhibiting the beneficial effects of making education a part of the state polity. The formation of a society of teachers and others interested in education, is an idea worthy of the inhabitants of those countries, where it is proclaimed as a fundamental principle of government—that the continued existence of their free institutions can only be secured by the universal diffusion of education. We have shown what care the New England people have taken, in their public or political capacity, to provide for the education of *all* their citizens; and we now invite attention to an association of individuals, whose objects are to ‘elevate the standard of popular instruction; to obtain, by co-operation, a knowledge of its actual condition;

to diffuse it still more widely, and,' what we believe is absolutely essential to the accomplishment of all these objects, 'to raise the standard of the qualification of instructors*, so that the business of teaching shall not be the last resort of dulness and indolence.' The political condition of the United States is peculiarly favourable to the formation of such societies, and to the rapid diffusion of improved methods of teaching. Religious differences, we believe, do not obstruct the free communication of opinion so much as in our own country; while distinctions in civil life, similar to our own, being entirely unknown, the highest functionaries of government and the humble instructor of youth may meet in social and friendly intercourse. The Americans, too, are early accustomed to public meetings and public speaking; hence their teachers and professors, in general, feel none of that awkwardness, when they address a large assembly, which is so common among really profound thinkers and students in our own country. Those among us who *can* talk have seldom anything to say that is worth hearing; and though this undoubtedly is often the case in the United States also, still it is a fact that the body of their teachers is infinitely better qualified than our own to take a part in such public deliberations as formed the subject of the Boston convention. Could our own metropolis ever witness such an assembly, in which men of talent and character should publicly deliver their opinions on the end and objects of education, on the modes of teaching particular branches of knowledge, which their own experience has pointed out, and on all matters belonging to the important subject of education,—we feel convinced that more would be done towards the destruction of vicious methods, and the introduction of good ones, than is likely to be effected in half a century under the present circumstances. It is not with the expectation of seeing anything of the kind realized among us at present, that we make this remark; many things must change before such a time can come.

We intend briefly to notice some of the subjects discussed in this convention, that our readers may see that it was not the love of mere speech-making and declamation that brought so many people together. Several of the discourses contained in this volume present views so just and rational, that they deserve to be generally diffused; and they ought, at the same time, to be a matter of interest to us, as shewing how zealous our transatlantic brethren are in improving education—the real and only solid basis of all civil polity.

* This is the American orthography, which, we believe, is universal in the United States; yet they write 'monitor,' 'orator,' 'professor,' as we do.

The lecture of Dr. Warren 'on the Importance of Physical Education' is one peculiarly adapted to the consideration of parents, and those who have the care of schools. He endeavours to show in what way literary pursuits may be destructive to health, and also what are the best means of preventing such pernicious consequences. The distortion of the spine is one of the most common results of sedentary habits and want of exercise. As the spine begins to deviate more and more from its proper position, the other parts of the framework of the body also change their position, and the functions of the parts inclosed are necessarily impeded. From a cause so simple as a bad posture, or the want of due exercise of the arms and chest, deformity of the body may gradually arise, with all the formidable accompaniments of indigestion, palpitation of the heart, loss of spirits, &c. Females, from their habits, are more peculiarly liable to this calamity. Dr. Warren asserts, 'that, of the well-educated females within his sphere of experience, about one half are affected with some degree of distortion of the spine.' We are inclined to think that the females of the better educated classes in America are more subject to such a complaint than our own countrywomen, who in general take much more active exercise than the women in America. But that our females are by no means free from this deformity is obvious to the eye of every common observer. Dr. Warren gives a variety of very judicious directions as to the kind and degree of exercise which is best adapted to preserve the form and the health of young persons; they consist principally of recommendations as to the shortening the time of confinement in schools—the postures to be assumed or avoided during studies—on suitable dress—the importance of walking in the open air—dancing (not in crowded parties)—playing at ball, battledore, &c., in which both hands should be alternately employed. The following remark is well worth consideration:—'The ordinary carriage of the body in walking should be an object of attention to every instructor. How different are the impressions made on us by a man whose attitude is erect and commanding, and by one who walks with his face directed to the earth, as if fearful of encountering the glances of those he meets. Such attentions are even of great importance to the female sex, where we naturally look for attraction in some form or shape. If Nature has not given beauty of face to all, she has given the power of acquiring a graceful movement and upright form—qualities more valuable and more durable than the other.' Dr. Warren's lecture contains many other useful remarks as to the necessity

of systematic exercise for youths at school and college, to which important subject we shall be glad if we can succeed in directing attention.

Mr. Carter's Lecture on the Study of Geography contains, according to our views, the correct principles on which this useful and necessary branch of knowledge should be taught. It will not be denied, that nearly all that is learned of this science, at ordinary schools, consists 'in connecting a question and answer by some artificial association,' and 'in repeating a passage, containing important information, with verbal accuracy.' The consequence is, that any questions not contained in the book, or even the very questions of the book, if slightly modified, completely disconcert the young learner; and we should not be surprised in the least were we to witness such a specimen of precocious talent as Mr. Carter quotes from Miss Hamilton:—'A child, after answering all his questions, and giving an accurate account of the statistics of Turkey, on being asked, "Where is Turkey?"—a question not in the book—replied, "In the yard with the poults."'

Mr. Carter objects decidedly to the usual plan of beginning geography by presenting to the pupil a map of the world, in connexion with which he is taught something about its artificial divisions, its mountains, rivers, &c., and many minute particulars (not always very correct), of which it is impossible that he can form any distinct notion: or by way of giving him still more general views, he is introduced at once to the solar system, from which he descends to the earth and its great divisions. China, Tartary, and Africa occupy as much of his attention as his native state, or rather more. Such an absurd system never has but one result, that of leaving the pupil entirely destitute of any clear conception of the subject. It is only by comparing what he reads of mountains, rivers, &c., in other countries, with the mountains and rivers which he sees about him, that the pupil can form any idea of what is meant by mountains five thousand feet high, or rivers whose courses are several thousand miles in length.

'The correct plan,' says Mr. Carter, 'for an elementary work on geography, would therefore enable the learner to begin at home, with a description, and, if practicable, with a map, of the town in which he lives. Or, if that should be found too particular, the instructor must supply the description, and the map begin with the pupil's own county or state, in which he will of course be most interested. From thence he may proceed to the whole country or kingdom, and thence to the more general divisions of the earth. The maps will of course be reduced in their scale, and the descrip-

tion grow less and less minute, as the places are further removed, or from any cause become less interesting. This presents the geography of the earth in perspective; and it should be so. We need to know most, other things being equal, concerning those places which are nearest to us.'

Mr. Carter then proceeds to give some very useful directions for teaching children how to draw maps of the district in which they live on a small black board or a slate. A very few exercises of this kind will show them the meaning of plans or maps on different scales; they will be taught to fix with sufficient accuracy the four cardinal points of the compass, then to define one place with reference to the position of another, and thus, from forming a clear notion of the relative positions and distances of a few places around them, they can ascend to the comprehension of maps on a smaller scale, including a greater area of country. We consider Mr. Carter's views on the teaching of geography as the only sound and rational way of making this branch of knowledge either attractive or intelligible to young learners.

Mr. Thayer's lecture 'On the Spelling of Words, and a Rational Method of Teaching their Meaning' is an humble topic, but one of the very first importance, particularly in those schools where the acquirements of the pupils are limited to the common rudiments of knowledge. How much time is wasted in that most tiresome and ridiculous practice of teaching children to spell by committing to memory a column of hard words, and then uttering them, letter by letter! and how little of the *meaning* of what children read in common schools is ever comprehended! Mr. Thayer's lecture contains so much good advice on this subject, derived from actual experience, that we are sorry to see such a specimen of bad taste as the following sentence in the third paragraph of his Introduction: 'I shall therefore be brief, plain, and direct; and not aspiring to offer a single new idea on this branch—lying at the very threshold of the temple of education—to those who have ministered any long time at its altar, I shall hope rather to aid those who have been recently invested with its robes.' Such attempts at fine writing usually terminate in bad writing, of which this sentence is not the only specimen which we could select from these discourses. The justness of the thought and the effect of the reasoning are not unfrequently impaired by the tinsel ornaments with which they are set off.

The substance of Mr. Thayer's advice as to spelling seems to us to be included in the following sentence:—

'A preferable course would be, to assign a portion in the reading book of each class, to be written on slates to dictation, and subse-

quently examined by the teachers or monitors, who, after checking any errors that might occur, should return the slates to their respective owners for correction, by the books or otherwise.'

In fact, spelling, or the orthography of a language should be taught by *writing*, an opinion, we believe, that is now pretty well established, but not sufficiently put into practice.

As to defining the meanings of words, Mr. Thayer proposes several excellent methods; first, by giving orally the explanation of words as they occur to the pupil in his lesson: secondly, the pupil, after the lesson, should be required to explain such words to the teacher, and to write them on a slate as a *spelling* lesson: thirdly, a paraphrase of the story or lesson in the pupil's language, written on a slate, by which the teacher would ascertain how far the pupil comprehended what he read: fourthly, the student to be required to substitute for certain words marked by the teacher, other words which are synonymous; for this last purpose a dictionary is to be used. We do not feel quite so sure about the value of the fourth exercise, though we see some advantage in it; but with such dictionaries as are in common use and such common teachers as use them, we are afraid the pupil would be taught to consider as synonymous many words which differ widely in meaning.

There is in this collection a lecture by Mr. Oliver 'On the Advantages and Defects of the Monitorial System,' which we think contains a very fair view of the real merits of this mode of instruction. But the besetting sin of Americans, the love of fine writing, and the pedantic display of classical learning, very much diminish the value of Mr. Oliver's address. The real good sense that is in it, suffers from communion with such sentences as the following. Mr. Oliver is speaking of false quantities passing unnoticed in classes superintended by monitors, and he adds, 'let it suffice merely to say, that they were terrific enough to make the bones of Porson rattle beneath the incumbent ground, and to frighten the manes of Bentley into annihilation.' But setting aside this rant, and some nonsense about the interminable variety of Homer's dialects, Mr. Oliver has, in our opinion, clearly shown, that the monitorial system can only be used successfully in such parts of education as are of the more simple and mechanical kind. Where large numbers are taught in a limited time, we are inclined to think that the very simplest elements of knowledge may be taught in an inferior degree by the aid of the monitorial system. We say in an inferior degree, for it is absurd to suppose they can be taught as well as by an experienced teacher. The advantages of the system are, that a

great number may be taught something by it, who otherwise would have no opportunity of learning anything. Again, Mr. Oliver shows, that in the teaching of arithmetic, &c., monitors may be usefully employed in the mechanical duties of inspecting, checking answers, &c. But to suppose that monitors can ever expound principles, instruct the more advanced pupils in languages, or indeed do anything beyond the duties of inspection and such as we have alluded to, we believe to be an absurdity. And we cannot conceive how any man, who knows any one subject well and has been accustomed to teach, can labour to persuade either himself or others, that boys can teach boys. To teach anything well, a man must know much more of his subject than is contained in text books or required by his pupils. It is only from the completeness of his own knowledge that he can derive that variety of illustration, and that facility of finding suitable comparisons with the thing to be explained, which constitute a great part of the science of teaching ; it is only from a full comprehension of the whole matter that he is enabled to adapt his explanations and questions to the capacity and progress of his class. The difference between a man of complete knowledge who applies himself to teaching, and a person who, as the phrase is, can teach up to a certain point, is this—the former will certainly teach the pupils as much as they are capable of learning ; the latter will just as certainly fall short of this point, and teach what he does teach with less accuracy and completeness.

Mr. Johnson's lecture on linear drawing, on the importance of making it a part of school education, and the mode of teaching it, deserves much praise, though we are not inclined to approve altogether of the order in which he has classed his lessons. On the advantage of accustoming the pupil to draw plane geometrical figures in their due proportions, there can be no doubt ; it gives a degree of precision to the hand and eye which is the very foundation of drawing. But besides drawing triangles, quadrilaterals, &c., in a certain proportion of parts, it is useful for the pupil to be able to draw lines of a definite length ; for example, one inch, two inches, &c.

After the pupil has made some proficiency in this first part, Mr. J. adds, ' the simple rules of perspective are to be explained as they severally occur.' We wish the lecturer had been more explicit on this head, because there are great difficulties in explaining familiarly the principles and practice of perspective to young learners. Among the best methods, we think, are the use of a few simple solids, (which Mr. J.

afterwards recommends) placed on a table in various positions. The pupil should be taught to observe how the various lines are projected on the flat surface, the table; and he will thus readily learn the proper mode of delineating such solids on paper. It is a good plan, perhaps, for the teacher, to draw a specimen for the pupils from the solid which is before him. From these solids also, the pupil will learn something of the principles of light and shade. Care should be taken that the light come only in one direction, or from one side of the room, and for this purpose drawing by the light of a single candle is often a good exercise. Mr. Johnson recommends these models to be perfectly white, in which recommendation we fully concur. But we differ from him in recommending the delineation 'of the different human features and limbs, with the heads or whole form of animals,' as one of the early stages in his lessons. Besides this, we object to such delineations being made from copies. In our opinion the human form should never be delineated except from real objects, and as it is infinitely the most difficult branch of the art, so also it should be the last practised or attempted. Plaister busts and figures, executed often with great accuracy, can now be bought so cheap, that no school can complain of want of proper materials for this branch of the art. On the whole, we think that there are many useful suggestions in Mr. Johnson's lecture, though we do not entirely agree with him, nor always fully comprehend his meaning.

There is no lecture in the whole volume which we have read with so much pleasure, as Mr. Colburn's, 'On the Teaching of Arithmetic.' It is a perfect model of what a discourse on such a subject ought to be, plain, clear, and convincing, without any superfluous words, and without the least attempt at fine writing. Most of the principles which he endeavours to inculcate, are equally applicable to other branches of knowledge, and similar to those which have been enforced in various articles of this Journal. The following short extract will explain Mr. C.'s general views, and also serve as a specimen of his style.

'By the new system the learner commences with practical examples, in which the numbers are so small that he can easily reason upon them; and the reference to sensible objects gives him an idea at once of the kind of result which he ought to produce, and suggests to him the method of proceeding necessary to obtain it. By this he is immediately thrown upon his own resources, and is compelled to exert his own powers. At the same time, he meets with no greater difficulties than he feels himself competent to over-

come. In this way, every step is accompanied with complete demonstration. Every new example increases his powers and his confidence ; and most scholars soon acquire such a habit of thinking for themselves, that they will not be satisfied with anything which they do not understand, in any of their studies.'

Besides the lectures which we have briefly noticed, this volume contains the 'Introductory Discourse of President Wayland, of Brown University, Rhode Island ;' and 'Lectures on the Infant School System, by William Russell ;' on 'Lyceums and Societies for the Diffusion of Useful Knowledge, by Nehemiah Cleaveland ;' on 'A Practical Method of Teaching Rhetoric, by Samuel Newman ;' on 'Geometry and Algebra, by F. J. Grund ;' on 'Vocal Music, by W. C. Woodbridge ;' on 'Classical Learning, by Corn. C. Felton ; and on 'The Construction and Furnishing of School Rooms, by W. J. Adams.'

Our limits will not allow us to remark particularly on these lectures, nor do we pretend to be competent judges of all the various topics discussed in them. We will simply remark, that in those passages of the lectures included in this volume, which touch slightly (and it always is slightly) on the highest departments of science and ancient learning, there is a feebleness of thought, a seeking of shelter under names and authorities, and often a kind of inaccuracy, which though not very great in degree, is a decisive proof of incomplete knowledge. In making this remark, we wish rather to point to a striking difference between the social state of America and that of old countries, than to say anything that may be construed as a disparagement of American talent. Among ourselves, owing to the division of labour being so widely extended, we find a few men of the profoundest acquirements in every branch of knowledge ; yet such persons are often very limited in their general views, unable to appreciate other branches of learning, and often totally disqualified from making any practical use of what they know. In America, on the contrary, among a people naturally acute, and unfettered by many of the most unnecessary restrictions of the old world, versatility of talent and variety of acquirement are at present more profitable than the profoundest knowledge of a small part of one subject. From the nature of the political condition of that country, a man is likely to be called on to perform more offices than one of ourselves ; and the American is in general infinitely better able to qualify himself to discharge respectably the duties of a new function, than most of our own countrymen. With these opinions about some parts of these lectures, we still have formed a very

favourable judgment of them in general, and we much doubt if an assembly of teachers in this country, collected from all parts of Great Britain, would produce so useful a volume.

The Introductory Discourse of President Wayland, on *The object of Intellectual Education, and the manner in which that object is to be attained*, is well worth a careful perusal. From the very nature of the subject it is not easy to enter on an examination of it in a limited space; but we can safely recommend it as containing many striking, if not original, remarks, expressed often in a forcible and pleasing manner. The part which we most object to is p. 22, where the president is speaking of the little success that attends Latin and Greek studies in America. We are quite of the same opinion as the president as to the classical studies of America, (and we may add those of England are very little better,) but his view of the subject, as far as we can judge from the few words that he has said, is not the true one; and also, we have to complain of a sentence of fine writing. Indeed, the very mention of the *classics*, as they are called, or of an ancient name, seems to lead the Americans astray like a Will-o'-the-wisp, and usually conducts them into some disagreeable quagmire. We feel convinced, that as Latin and Greek will continue to be taught among them, there is no remedy for the evil which we complain of, but a more thorough knowledge of the subject.

We select from president Wayland's discourse, the following excellent paragraph for the consideration of persons who aspire to be teachers, and of parents who have children to be taught.

'If the remarks already made have the least foundation in truth, we do not err in claiming for education the rank of a distinct science. It has its distinct subject, its distinct object, and is governed by its own laws. And, moreover, it has, like other sciences, its corresponding art,—the art of teaching. Now, if this be so, we would ask how any man should understand this science, any more than that of mathematics or astronomy, without ever having studied it, or having ever thought about it? If there be any such art as the art of teaching, we ask how it comes to pass that a man shall be considered fully qualified to exercise it, without a day's practice, when a similar attempt in any other art would expose him to ridicule? Henceforth, I pray you, let the ridicule be somewhat more justly distributed.'

STUDY OF NATURAL PHILOSOPHY.

ONE of the first things which will strike an observer of modern education is the fact, that there are now few young people, in the middling and upper classes, who do not early receive some explanations, or what are intended for such, on the phenomena of nature. Not only do most parents conceive themselves qualified to give their children the first lessons in physics and astronomy, but the works of amusement, which are so constantly in the hands of little boys and girls, generally contain some information on the subject. Since it is certain that the reasons and methods of arguing, which are applied to sensible phenomena, are more likely to obtain a hold on the mind of an infant than any other whatever, it will appear of considerable importance to all who rightly estimate the force of early impressions, that the first inquiries on this subject should be answered in a rational manner. To many it appears of little consequence what a child learns, as long as he is, in the common phrase, kept out of mischief. On this head we commence with a few observations.

It is often assumed, that the most important object of education, namely, the formation of character, is entirely attained by teaching the principles of religion and morality; that is, it is not suspected that the manner in which other things are taught to the child, has any effect upon the *moral* feeling of the man. It would be thought ridiculous by many were we to assert, that evil is often chosen in preference to good, not from any lack of desire to do what is right, but from a want of means to distinguish clearly, in difficult circumstances, where the proper course lies. This opinion we are, notwithstanding, disposed to maintain, even to the extent of saying, that more evil is done by misdirected than by dishonest views, and that the accumulated mischiefs arising from error, are of greater prejudice to the advancement of society than those which have their origin in abandonment of principle. There are but few who can say, that the greatest portion of detriment which has arisen to them out of the conduct of others, has proceeded from malignant or dishonest intentions. This being admitted, we must look for the rise of much evil to some other source than intentional departure from the principles of morality; and we have not far to go, if we recollect that the rules which are laid down for the guidance of any one member of society in his multifarious dealings with the rest, are few and general, frequently misunderstood, and as frequently misapplied. The first arises from the vague

and erroneous use of words, the second from the want of habit of seizing all the circumstances of a case, and of reasoning correctly upon them. And this being the state of the majority of mankind, the criminal designs of one may be advanced by the errors of thousands. Thus a potentate, who incites his people to slaughter, declaring that God is with him and will fight against his enemies, utters his blasphemous nonsense in the conviction, that of all whom he addresses, the few who have been taught to think are no match for the many, high and low, who are incapable of any such exercise. At this moment we see hundreds on the verge of crime and misery, because they cannot see through the misapplication of a few words. Never was there a time when it was more clearly shown, that ignorance produces as many disasters as malevolence ; and though unfortunately it is not yet universally true, that better principles of education have reached the lower as well as the middling and upper classes of society, yet the obvious good effects of enlightenment, where it exists, upon the former, should tempt those engaged in the instruction of the two latter, to inquire, whether all the good which is attainable is yet attained, and whether there is not room for suspicion, that the bad habits of mind, which, in their extreme state, lead to such fearful results, have always been producing a pernicious, though more quiet effect, upon that portion of mankind which is supposed to have better opportunities of instruction.

The first education of children, though not formally called by that name, consists in the answers which are given to the numerous questions put by them on the nature, object, and cause of every phenomenon which catches their attention. The intelligent, and frequently unanswerable, inquiries of an infant, whose thoughts have not yet been chained by our common routine of expressions, and whose appetite for investigation has not been destroyed by receiving only words where he looked for ideas, furnish a lesson of no small profit to the philosophic observer. The first impulse given to mental action is the result of an instinct of curiosity, a desire to search to the very source the cause of all that is seen and heard. Hence children of any intelligence break and destroy their playthings, in order the better to examine their construction ; and here begins the *manège* by which they are converted from inquirers into machines. Parents and nurses reprimand their charges for the indulgence of this desire to learn, and repeat for the ten-thousandth time their wonder that children love mischief. Under this last emphatic word is included all that can give any trouble to an instructor, or by

any means lead him to suspect, that the desire of knowledge comes without his assistance, and all that is asked of him is the direction of it to proper objects. But since it is of consequence to repress this same desire of knowledge, and since the temper of the times no longer allows of accomplishing this object by force, either in boys or men, the method employed is to be provided with a stock of unmeaning words, mostly derived from the Greek, which are to be applied to the complete elucidation of all causes, final and secondary; the teacher endeavouring to look as if he understood them himself, in which, to do him justice, he generally succeeds. Above all, he must never fail of giving some answer to every question, since to confess ignorance would perhaps reveal to the child that he is neither to know nor to expect to know all things; and this is not expedient. If, by any means, he should be unprovided at the moment, he must tell the pupil not to 'ask questions,' which, next to the destruction of playthings, is the second great offence of childhood.

To see the manner in which words are applied to the extinction of the desire of knowledge, let us take an example of the contrary method, where they are used in a reasonable manner. In the 'Lessons on Objects,' reviewed in the first number of this Journal, the word which expresses a quality is introduced in the following way. The attention is first directed to the quality itself, in repeated instances of its existence; the sensible idea actually presented is dwelt upon and expressed, if it may be, in common phraseology. The single word which denotes the quality is then introduced as soon as the want of it is felt, and not before. It will be observed, that the word is made the *name* of the quality and not its *explanation*. The usual way to convey the meaning of a word is as follows: A child asks, '*Why* can I see through the window and not through the door?' The parent puts on the face of a Socrates, and answers, '*Because* the window is *transparent* and the door is not.' The child is therefore led to think, that a long word is a sufficient explanation, and, worst of all, that a new word is all he should look for in any case. He imagines that his papa knows everything, and that he himself will be as wise some day. Hence springs what is called the pride of knowledge, which is, in most cases, the direct consequence of ignorance. But suppose it should be thought worth while to tell him, in simple language, that the answer to the question '*Why*,' in the sense in which it is put, is in most cases impossible, in the present state of knowledge; that the word '*transparent*' is not the reason of the phenomenon, but the name of it;

that we must know more about light and glass before we can pretend to explain *why* the first should pass through the second ; that when he is older he may learn many useful and curious things about the two, but that, go as far as he may, there must always be some part of his question left unanswered : would his knowledge be less, or would he be likely to make a worse use of it, than when he is left to suppose, that all the mysteries of nature are within his reach, as soon as he has got out of words of one and two syllables ? The frequent misuse of the words ‘ *why* ’ and ‘ *because* ’ has produced a little work, containing many things which are true enough, but perverted by being formed into a *catechism* of questions beginning with ‘ *why* ’ and answers with ‘ *because* .’ For example : ‘ Question. Why is ice broken before it is stored in wells ? Answer. Because it may reunite in the interior .’ We say nothing of the method of teaching words as an exercise of spelling only ; since, common as it once was, it is now, we hope, nearly exploded ; and it is admitted, that he who knows nothing of such words as ‘ *transparent* ,’ except by t-r-a-n-s trans, p-a pa, r-c-n-t rent, transparent, can never be entitled to any other appellation than i-g ig, n-o no, r-a-n-t rant, ignorant.

But the evil is not by any means confined to the explanation of such qualities as are sensible ; it runs through the notions of physics which are given to children to an extent which all will find some difficulty in correcting when they attain mature age. Granting that there are few grown people who would not, after a moment’s reflection, agree with the censure in our last paragraph, we do not think there are so many who will coincide with us in what follows. We assert that the explanation of more complicated phenomena, as given to young people, is a traffic of unmeaning words, or, if there be any meaning, of errors and misconceptions. To prove this, nothing more is necessary than to recall the usual modes of elucidation, and particularly those contained in the story books of which children are so fond. We recollect distinctly seeing it asserted in one of these, that the immortal Newton was the first who discovered ‘ *why* water runs down hill ;’ and we have a brilliant instance in the following, extracted from a book of very modern date. The first paragraph is most remarkably clear, and the second must show that the opinion entertained of the sagacity of Newton, has a better foundation than is generally supposed. Talking of the rainbow, ‘ All those drops which are situated at the same angle all round the eye, will of course be of the same colour, and as different colours will arise at different

angles, a bow composed of regular circles is a necessary consequence of showers of rain.' 'The colours of the rainbow thus beautifully described,' alluding to a preceding quotation, 'led our great philosopher to conclude, that these colours, as well as colours in general, are produced by some property in rays of light.' We could produce many others, but these are sufficient. The fact is, that a name, as before, is made to take the place of a cause; thus it is held sufficient to say, that a stone falls to the ground, *because* the earth attracts it, or because there is a natural tendency in all bodies to fall to the earth. The pride of ignorance here prompts an explanation, which has no meaning whatever in the mouths of most of those who use it. They might take a lesson from the very children they teach, who will, when hard pressed for a reason why a thing is so, answer, 'because it is.' Let instructors and those who write explanations content themselves with reducing their ultimate knowledge of physical phenomena to deductions from the evidence of the senses, not seeking to penetrate nature for laws, which are only names given to collections of phenomena, and then laying down their laws *à priori*, and reasoning from them instead of to them. Let them reflect, that whatever consequences may be deduced from the combination of principles, it is their business to ensure the right reception of the principles themselves, not as dogmas or truths obtained by an unknown or mystical process, but as inferences from sight, touch, and hearing, the most direct and most conclusive of which our nature is capable. The track which should be followed is that of discovery, the ability to pursue which is nearly universal, though the sagacity to mark it out is the gift of few. Having directed attention, for example, to numerous instances of gravitation, and shown that some things which appear to be exceptions are not really so, it is easy to say, that the name of gravity is given to the cause of all these phenomena, and that of this cause, its nature or mode of action, we know absolutely nothing, and only use the name as a means of forming into one class, phenomena which we have the strongest reason to believe arise from a common cause. This when sufficiently developed to be intelligible to a child, would, independently of its being truth instead of fiction, have the advantage of giving a check to the nascent presumption which is the characteristic of so many semi-philosophers, who imagine that their catalogue of hard names is the key of the universe. Not that these are found in the front ranks of science; they are, in fact, the matured results of that tuition which explains the falling of a stone by one word, and are to

be found in drawing-rooms and conversaziones, where doctrines may be heard from them, something like the explanation of a steam-engine given by one of Horace Smith's characters, viz., 'There is a thing that goes up and down, which is the hydrostatic principle.'

To return to our subject: if it be objected, that this is giving nothing but words, we answer, that it is giving words to notions already formed by the method of instruction, and that words thus obtained are a valuable acquisition. It may be urged, however, that after all the pains which have been taken to give a right perception of the use of terms implying causation, the pupil will in many cases attach something mystical to their meaning. It may also be said, that even the best informed, from habit and the tendency of the mind to rest its ultimate notions upon a cause, however obscure, commonly use the words as implying an unknown cause, though in reasoning they confine themselves to phenomena. There is much truth in all this: with regard, however, to the latter case, there is no great disadvantage, since the vulgar error does not enter into the speculations of the philosopher, who, in giving a common name to a collection of phenomena, does not bind himself to any hypothesis with regard to any new fact which he may observe. There is an instance somewhat similar in pure mathematics. The terms infinitely great and infinitely small, are in common use, not as the attributes of any quantity whatever, so much as the means of avoiding circumlocution in talking of increasing and decreasing magnitudes. If, indeed, the words of all the sciences were collected, it would be found that there are many, which, taken quite literally, are absurd, but which are so fixed by custom, that it only remains to explain them into common sense, and to use them in the sense so obtained. With regard to the first-mentioned difficulty, viz. that beginners will be apt to use the terms of physics, as implying more of the causes of phenomena than we are entitled to assume, there are two remedies; the first to direct particular attention and examination to this point, making the pupil frequently explain the sense in which he uses the words, and repeating over and over again the same instructions. The second method will require a fuller detail of explanation. Since the first step to be made is the collection of a large number of phenomena, and their distribution into classes, keeping together in the same class such as obviously resemble each other; one division may be perfectly well distinguished from the rest by simply mentioning the fact which the phenomenon presents. Thus the falling of a stone to the

ground will be the representative of one class, the rising of smoke and vapours, of another; which must not yet be confounded, since it is the object of the method to take nothing for granted, but to proceed directly from the evidence of the senses. Such a course is followed in natural history, where a collection of animals, having the same characters, is called by the general name of the most common amongst them. Hence, when the pupil refers a phenomenon to the same class as that of a stone falling to the ground, he makes the same advance in real knowledge as another who says that it is an effect of gravitation, and in a more rational manner. When each phenomenon is reduced to that class to which it most evidently belongs, it may be shown that there is a closer connexion between two or more of these classes than would at first be suspected; and also that some of the phenomena which have been observed cannot exist without others. The process of strict deduction here commences; and care must be taken, when any point, however trivial, is assumed, to state clearly in what the assumption lies. Thus, before deducing the fact, that the moon would, if its motion were suddenly stopped, immediately begin to move towards the earth, it is assumed that the moon is composed of matter which is subject to the law of inertia, as it is commonly expressed. In this manner, and by strict attention to reasoning, which a child is perfectly capable of understanding, though not of originating, a system may be formed, which shall exhibit the primary connexions of natural phenomena, as far as we certainly know them, leaving the mind of the pupil perfectly unbiassed by any notions respecting the occult qualities with which we, in our hurry to say we know the cause of every phenomenon, have loaded the study of natural philosophy. A work, which shall lay down these principles in an easy style, is much to be desired; and it is equally to be regretted, that those who are capable of executing this most difficult task, are either indifferent to its importance, or think it too great a condescension to write for children. The books which do exist are either full of unintelligible jargon, or confine themselves too much to accounts of mechanical contrivances. Even the matters which they pretend to explain are usually couched in language which a child cannot understand. The following are examples, selected from a popular catechism:—

‘ Q. What is meant by the constitution of matter?

‘ A. The relative number of atoms that are in a definite portion, or mass.

‘ Q. What do you mean by an atom?

‘A. The name signifies that which cannot be farther broken or divided, and therefore an atom is the smallest portion of matter that we can imagine to exist; smaller, of course, than the least object that can be seen by the naked eye, or even by the finest microscope.

‘Q. Is it necessary that an atom should be invisible?

‘A. Yes; for if we could see the whole, we could also see the half, and it would be a mass, and not an atom.

‘Q. Have atoms any other properties than indestructibility?

‘A. Being the ultimate limit, beyond which we cannot go in the division of matter, they are necessarily all equal to one another.’

Take the following as a specimen of clearness, admirably calculated for a child of ten years old to learn by heart:—

‘Besides the general attraction of gravitation, which belongs to matter as such, without any reference to the particular form in which matter exists, there are modifications that arise from the constitution of different masses; and to these are owing the different kinds and qualities of matter that we meet with among the productions of nature, and some of the products of art.’

We should not take notice of such nonsense as is here exhibited, were it not that we have reason to believe it is extensively circulated. Many who understand the subject, but who have not had occasion to examine into what is written for children, have no idea of the state of instruction in this respect. It is true that there are better works; for example, Mrs. Marcet’s ‘*Conversations on Natural Philosophy*,’ which, though not free from some of the defects to which we have alluded, is infinitely superior to the productions from which our instances are taken. But the works from which children derive their first ideas, are the little books of amusement, from one of which we quoted at the beginning of the present article. Great talent has been of late years applied to this department of literature; but, as might be expected, few of the authors have possessed that commanding knowledge which is absolutely necessary for teaching the first principles of physics. No mistake is more common than the supposition that a very slight acquaintance with any subject is sufficient to teach the rudiments to beginners.

There is one error which prevails most extensively in education, and which we here mention with regard to our present subject. It is the practice of measuring the advantage which a child has gained from any particular method of instruction, by the number of words which he has learnt in the process. Thus, a great quantity of names in different languages, and a power of pointing out on what part of the globe lie the places which they designate, is called a knowledge of geography. Not a single inference with regard to

any one people on the face of the earth can arise from this training, for no facts are furnished which can settle the question, whether the map from which the pupil learns is at all the better for being a real representation of the earth, or whether it would not do equally well if the teacher contrived an atlas for his own school, and filled it with names at pleasure. A similar practice prevails in communicating physical, and particularly astronomical knowledge. The habit of teaching by catechisms, or by causing the pupils to 'say lessons,' has degraded this truly noble branch of education into a mass of words, and words only. Nay, even those parts, to which nothing could be objected, if they were intended for adults, lose their effect from containing words and phrases above the capacity of children. It may be asked, how such a state of things exists, when the wish for improvement has become so general, and attempts have been made for this purpose, sufficient, it might be thought, to constitute a fair trial of its practicability? The answer appears to us to be, that there is not a sufficient number of well-informed teachers to effect any extensive change. Indeed, it is among the instructors that improvement must begin, and this is the greatest difficulty which is to be encountered. The pupils themselves are manageable, and, as has been proved in many instances, take delight in whatever really and sensibly increases their stock of knowledge. Nor is it in want of actual information, that the deficiency lies, but in a prejudice against all systems, of which learning out of a book is not the essential part. As far as instructors are concerned, the department of education to which this article is devoted has suffered much, in common with the mathematics, from the practice which prevails among the heads of schools, of transferring all duties of instruction to subordinate ushers or masters, except those which concern the Latin and Greek languages. We have here a remnant of the system which prevailed some years ago, of teaching nothing except classical literature. When it was at last thought desirable to introduce something more into the routine of education, the new study was rarely pursued under the personal superintendence of the head of the school, and was therefore regarded by the pupils with indifference, if not with contempt. In some of our public schools, for example, the mathematics are yet on the same footing as the exercises of fencing or dancing, since, though tolerated and connived at, they are not the road to any distinction; and it is at the option of the pupil, or his friends, whether they shall form any part of the pursuits of the former, or not. We are not aware, that in

any one, is even this little degree of encouragement afforded to the study of natural philosophy ; at any rate, the great majority of our endowed institutions, and, after their example most private schools, do not afford the means of pursuing it, even to those students who might be desirous of gaining such knowledge in their leisure hours. This may be said in England without exciting much astonishment ; but, according to the proverb, they manage these matters better in France. There, no considerable institution for the education of youth is unprovided with teachers on several subjects which are neglected among us, and particularly of natural philosophy. We should be glad to see this example followed ; and, to produce the proper effect, it will be necessary that the heads of schools themselves should take an active part in both this and the mathematical department. We do not say, that it is imperative upon those who are unqualified, to proceed immediately to the difficult task of acquiring, at a late period of life, knowledge so little akin to their former pursuits : but we do assert, that it is their duty to show, by engaging the most competent assistants, and by showing that themselves are personally interested in the result, that the hitherto neglected branch of education is not merely tolerated, but really considered as a prominent and useful study. We do not, by any means, speak disrespectfully of the ancient languages, the necessity for which is proved by reasons of unanswerable force, when we assert, that it is only the circumstances of the times, and unwillingness to advocate changes of too violent a nature, which prevent us from arguing that they should be considered only as secondary in importance to the pursuit of the knowledge of nature, in the widest sense. But that it is almost hopeless to expect such a result, we should say that the acquisition of the elements of natural philosophy and natural history should divide the student's time equally with the *belles lettres*, and the Greek and Latin writers. This is unfortunately so far from being the case at present, that, though fully confident of the adoption of such a scheme, in process of time, we should now consider it as trifling with the reader to pursue the notion further. One considerable point, however, will be gained, when natural philosophy, commonly so called, is recognized : and this finger will be the means of introducing the whole hand.

Had we written this only one year ago, we should have been at a loss where to find a book which would have won the intelligent by profound and rational views, the critic by beauties of style, and the follower of other's opinions by the autho-

city of a distinguished name. No one, at all conversant with our present literature, can doubt that we refer to Sir John Herschel's 'Preliminary Discourse on the Study of Natural Philosophy.' Pre-eminent as this work will always appear, if only as an attempt to popularize the spirit of philosophic investigation, there is yet one omission, which, considering how important the subject is, and how well the author would have treated it, we must call a defect: we mean a chapter on the desirableness of introducing physics as a branch of education. But, for the instructor whose acquaintance is only with phenomena, and the catchwords by which they are explained; or the parent, who, with an ordinary education, is desirous of being instrumental in giving his children advantages which were denied to himself, we know of no work so well calculated to point out the path of real knowledge. We would not, by this assertion, lead our readers to conclude that they can, by the work abovementioned, obtain their object without thought or pains on their own part. Nothing but thought can give any value to the results of thought,—at least in any higher sense than that in which the maker of a telescope can be said to avail himself of the mind of Galileo or Newton. The man, however, who, to an ordinary knowledge of the results of scientific inquiries up to the present time, adds some power of reflection, and delights in the exercise of it, will here find the development of views which he might have searched for in vain in most other treatises, filled as they are with experiments and results, and not with the use which may arise from the study of the method of obtaining them. We will even go further, and say, that this work will be better adapted even for children than most of those which are in their hands; though they will find much which they cannot understand, there is no small difference between obscurity which is worth explaining, and that which is not. And the mind of a young person would be forcibly impelled to know more of that which presents difficulties, from the very interesting nature of the illustrations with which the treatise abounds, and which are in most cases more intelligible than the examples given in works written expressly for their use. The whole is a splendid verification of what we have already asserted, that knowledge of the highest kind is never more urgently wanted, or more advantageously displayed, than in an attempt to illustrate the most elementary principles of any branch of knowledge.

The additions necessary to render this work a proper basis of school instruction are, a teacher who thoroughly

enters into its spirit, and a mass of facts in connexion with the different points on which it treats. The first, though a *rara avis*, is sometimes caught; and the second, though the collection of a sufficient number would be a work of much research, might be partially supplied by any one possessed of moderate information, to an extent which would considerably benefit his pupils. This being done, the 'Discourse on the Study of Natural Philosophy' would form a class-book infinitely superior to those now in use, both in style and matter. If there be any who smile at our proposing a disquisition worthy the serious attention of the most learned, as a study for the beginner, we would say, that an elementary work is of little value to the latter, unless it contain matter of interest for the former, and will refer them to the fact, that the first principles of every science are among the last to be clearly understood. Moreover, we do not assert that the work in question is complete in itself for the purposes of education; but we do not find in it any assertion, or any principle, which does not admit of such elucidation as would bring it within the comprehension of a child. Let us take, for example, the following paragraph, being the enunciation of the general method of classification,—page 102 :—

'It is thus we perceive the high importance in physical science of just and accurate classification of particular facts, or individual objects, under general well considered heads or points of agreement, (for which there are none better adapted than the simple phenomena themselves, into which they can be analysed in the first instance,) for by so doing each of such phenomena, or heads of classification, becomes not a particular, but a general fact; and when we have amassed a great store of such *general facts*, they become the objects of another and a higher species of classification, and are themselves included in laws which, as they dispose of groups, not individuals, have a far superior degree of generality, till at length, by continuing the process, we arrive at *axioms* of the highest degree of generality of which science is capable. This process is what we mean by induction; and from what has been said, it appears that induction may be carried on in two different ways,—either by the simple juxtaposition and comparison of ascertained classes, and marking their agreements and disagreements, or by considering the individuals of a class, and casting about, as it were, to find in what particular they all agree, besides that which serves as their principle of classification.'

If we had proposed that the pupil should learn this, as an answer to a question in a catechism, our absurdity, though considerable, would not be unparalleled, since, to compare great things with small, this would not be more unintelligible to a child, than the last of our quotations in p. 67: it is evident,

however, that we have imagined no such thing. But if, on the other hand, the words were first properly explained, not out of a dictionary, but by actual example and illustration ; if, again, to the instances given by the author, others were added in considerable quantities, and such might be obtained, in any number, from among those objects with which the pupils are most familiar ; if it were not regarded as material, whether so important a method were made the subject of one or of twenty lessons ; what is there in the development of this principle of which a clear conception could not be formed, or a good foundation of it laid, at almost any age ? And, if such be the case, why should sense be excluded because the language is difficult, when that difficulty may be removed ; while nonsense, in language equally hard, is circulated and learned by rote without any attempt whatever to make it more easy ? Undoubtedly the method of removing all objections would be to write a Discourse on the Study of Natural Philosophy which should be to the child what the one before us is to the man ; but who is there to perform this task ? It would require knowledge, and power of illustration, no ways inferior to that of the distinguished author of the ‘Discourse,’ combined with great experience of instruction. Nevertheless, that a work should exist, from which by any means so desirable an end may be gained as that which is proposed, is matter of congratulation for all who value knowledge, as a source of civilization and happiness.

Although our remarks have been wholly confined to the study of natural philosophy, the same would apply, in some degree, to that of natural history. The present neglect of both will furnish a curious story for aftertimes. It will be on record, that among the first commercial people in the world, who depended for their political greatness on trade and manufactures, there was not, generally speaking, in the education of their youth, one atom of information on the products of the earth, whether animal, vegetable, or mineral, nor any account of the principles, whether of mechanics or of chemistry, which, when applied to these products, constituted the greatness of their country. And this, when the studies so abandoned were allowed by all to be worthy of pursuit, simply as an exercise of the reason, and without any reference to their application. This story will one day excite some wonder, which will be removed when it is added, that the tone of school education was given by certain endowed establishments, which, resting their existence upon the fame acquired when Latin and Greek were reputed the only useful branches

of instruction, used their influence to exclude all others, long after the rational part of mankind had pronounced that more was necessary. Thus much we can assert, without laying claim to the title of prophets; but it may be, and we would put it to those who direct the public schools, whether it is not worth taking into consideration, that their historian shall have to finish by saying, that while previously acquired reputation was supporting them in their quiescent obstruction of all improvement, a gradual change took place in the public mind on the subject of education, which they, occupied as they were in constructing elegant Greek and Latin verses, were among the last to perceive,—that when, at a late period, they became willing to alter their system for the better, the time had past, and the recollections of former obstinacy rendered their demonstrations of improvement of no effect; that they sunk in estimation from that time, and finally became an object of interest to the antiquary only, for the remains of Gothic architecture which they left behind.

REVIEWS.

GREEK CLASSIC POETS.

Introductions to the Study of the Greek Classic Poets. Designed principally for the use of Young Persons at School and College. By Henry Nelson Coleridge, Esq., M.A., late Fellow of King's College, Cambridge. *Part I. Containing—1. General Introduction; 2. Homer.* London. John Murray, Albemarle-street. 1830. 8vo. pp. 239.

THIS work is the first of a series, which is to consist of introductions to the study of the Greek poets, and it is designed principally for the use of young persons at school and college. 'My wish is,' says the author, 'to enable the youthful student to form a more just and liberal judgment of the character and merits of the Greek poets than he has commonly an opportunity of doing at school; and for that purpose to habituate his mind to sound principles of literary criticism.' But the work attempts and performs much more than would be understood from these words, at least in the sense commonly attached to them. It contains, besides the disquisitions on the poetical merits of the Homeric poems, remarks on many questions of literary interest connected with them; and the writer's purpose manifestly is, not only to awaken and guide the taste of the reader, but generally to stimulate his curiosity and direct his inquiries on the points which ought to be objects of research to a scholar who is studying Homer.

We think that no one who has attended to the results of the classical studies of 'young persons at school and college,' can deny that something of the sort is wanted. There is, somewhere or other, a vice in the plans on which the writers of Greece and Rome are studied in this country. It is seldom that, either at school, or at college, or among mature scholars, the true spirit of antiquity is even a matter of investigation. The language is often accurately studied; the geography is not neglected; beautiful imitations of the poets often appear; but, with all this, the philosophy of classical literature seems to be entirely passed over. We may go farther, and ask how many works, showing a just sense of even what is required in classical investigations, have appeared in Great Britain. If we look to the exertions of scholars in

Germany, we see them, whether successfully or not, endeavouring to discover and familiarize to themselves the associations and feelings of those whose writings they are to discuss : in this country, how seldom do we see the attempt made ! It is impossible to forget the coldness, and even disgust, with which the most wonderful work ever produced by a modern scholar was received here. Even now, when the name of Niebuhr is mentioned in 'the literary circles' of this metropolis, the probability is that he is spoken of as a visionary who has impugned the veracity of the early history of Rome, and has offered almost nothing in its place. How little interest was felt in the subject of his inquiries, how little admiration of his genius and knowledge, how little gratitude for the light which he poured in upon so many departments of ancient learning ! To any one whose notion of a literary public was derived only from what exists in England, the opening of the preface to Wachsmuth's *Roman History* would appear to be mere rant.

In fact, the history of classical learning in this country somewhat resembles that of mathematical science. We produced Newton ; and about twenty years ago we found that we were nearly where Newton left us, and that we must look to the mathematicians of the continent for our science. We produced Bentley ; and now we are discovering that we must turn to Germany for classical knowledge. This state of things is very remarkable, and not the less so from the circumstance that a certain amount of scholarship is probably a more common possession in this country than in any other part of the world. We are inclined to think that there is no nation in which the number of those who can read Demosthenes or Aristophanes with tolerable ease bears so high a proportion to the whole population. And this, beyond all question, is an important result. But why is it that scholarship of a really philosophical character is so rare among us ? Much of the fault must lie in our system of early education, though we admit that the political and social circumstances of the country will account for much also. But of the latter it is not now our province or purpose to speak.

Mr. Coleridge's design is excellent. A series of introductions to the Greek poets, pointing out the proper sources of information on the subjects which ought to be brought before the attention of the student, and containing sound instruction on the times, characters, and countries of the several poets, would certainly do much towards creating a more manly and inquisitive spirit at an early stage of classical education. To

the execution of the work Mr. Coleridge has brought much elegant scholarship*, a passionate fondness for his subject, a lively imagination, and a discriminating taste. We have no hesitation, therefore, in strongly recommending his essay to teachers and learners. Having done so, it is our duty to point out where our views differ from his; and we are sorry that our general admiration must be so shortly expressed, while our objections necessarily must require some detail, and must form the larger part of the present article. We must also apologize to our readers for the want of connexion which must appear in our remarks. Our wish is to point out where we differ from the author; and this will be done most conveniently by following his different topics in the order in which they are presented in his essay, omitting the notice of those as to which we have no disagreement to express.

The early pages of the work contain some general remarks on the study of the classics. Mr. Coleridge complains that, though the principles of criticism are universal, it is common to find just and ingenious comments on modern authors coupled with the most shallow remarks on the ancients. 'There can be no doubt,' he continues, 'that this imperfection and obliquity of judgment in literary matters is chiefly occasioned by the exclusive study of the ancient and modern writers in succession only, and rarely or never together, and with light reciprocally reflected. Our youth is as usually absorbed in Greek and Latin as the rest of our lives is by English, Italian, or French.' We admit the existence of the evil, but we do not believe that it is to be remedied by uniting the study of the ancient and modern authors. The principles of criticism are universal, no doubt, but the associations by which human feelings, intrinsically the same, are nursed, and the channels at which they find vent, differ as widely as climates, governments, manners, national traditions, languages, in short all external circumstances, differ. The shallowness and ignorance, of which Mr. Coleridge justly complains, are, we think, mainly to be traced to want of familiarity with these associations, rather than to ignorance of the fundamental principles. What is the remedy, then? Surely it lies in the identification of our own associations with those of the people among whom the poet lived. For this reason, it has been well said that no one should presume to judge of the work of a time or country different from his own, who has not made himself well acquainted with the

* We will take this opportunity of remarking that the word *converse* is, on two occasions, used inaccurately, pp. 26, 28.

other literature of the same age and nation. We are so far from believing in the safety, or at any rate the sufficiency, of a general cosmopolitan criticism, (unless it be one conversant merely with questions of the utmost generality,) that we would rather assert the most important requisite for a sound and fair appreciation of the works of another nation to be *faith*; by which we mean, a readiness to yield to and adopt the associations which are *found* in the works, not *brought* to them by the reader. We will endeavour to illustrate our meaning still further. The absurdity of modern dramas, like the *Iphigénie* or the *Frères Ennemis*, arises, in a great measure, from the gross incongruity and intrinsic impossibility of the relations there exhibited. We cannot come into the belief of the domination of the Great Curse in the family of *Œdipus*, nor adopt the legend of the Father's Sacrifice, unless we can almost implicitly abandon ourselves to the feelings and associations of the ages in which such conceptions had their birth. But we find these traditions placed in juxtaposition with language and manners appropriated to a generation differing in every conceivable circumstance from that in which the legends were originally received, and the inconsistency shocks and disgusts us. *Increduli odimus*: we feel that these things are incredible in a sense in which the existence of *Ariel* and *Caliban* is not incredible, in a sense in which the fables themselves are not incredible. Now, in these and similar instances, is it not plain that the thing wanted is sympathy with the age and nation to which the fable belongs? Again, to quit mythology, let us see how the question stands as to imagery. Let us take, for instance, the 133rd psalm. For one who has not imbibed a strong sympathy with Hebrew associations the second verse of this beautiful ode is absolutely ludicrous; yet it presented an image of force and dignity to the minds of those to whom it was addressed, and we may be sure that a reader of the present age who does not so feel it, is far from a *true* understanding of the Hebrew poetry*.

The practical inference from these reflections is easily drawn. We cannot live among the contemporaries of the ancient poets; but we can, for a time, give ourselves up to the exclusive study of what they have bequeathed to us; this

* We will add one more illustration, with which Mr. Coleridge must be familiar. It is the amusing story told in the *Biographia Literaria*, vol. ii. p. 127. We are inclined to account for the event there narrated, not—as the author seems to account for it—by any physical incapacity for religion or poetry in the French nation, but by a want of that spirit in the individuals, the existence of which we have asserted to be essential to the perception of the true meaning of an author.

is the nearest approximation which we can effect. In the case of Homer, we have no contemporary literature. Even in Hesiod, the associations of a later generation are clearly to be traced and felt. The demigods of his fourth age are the warriors who, in the Iliad and Odyssey, are represented in the pure reality of actual human existence. We believe then, that, for the purpose of understanding Homer thoroughly, no better plan could be adopted, than that of repeated perusal of the Homeric poems themselves, to the temporary but rigid exclusion of all other literature.

That there are times which, in many circumstances, resemble the Homeric, we do not deny; and it cannot be disputed, that the remains of those who lived in such times supply valuable illustrations to a reader of Homer. Such illustrations may be found, in great abundance, in Sir Walter Scott's three volumes on the Minstrelsy of the Scotch Border. But still the question remains, how are we, in the first instance, to reach and understand the associations and spirit of the Homeric poems themselves: for till this is done, we cannot select the epoch which is to furnish the analogy.

We have dwelt at some length on this question, because we believe it to be of very great practical importance. That the true feeling and spirit of an author should be apprehended by his reader is essential, not merely to the perception and enjoyment of his merits, but to the full understanding of his meaning and to the improvement which is to be derived from him; indeed, this is so little removed from a truism, that we should not have thought the remark necessary, did not experience prove, that much trouble is often bestowed upon cracking the shell, when the kernel is scarcely tasted.

We shall fortify our reasoning with only one authority; but it shall be that of one of the most refined scholars of the age. Hermann, in his preface to the first volume of the Homer, which forms part of Bekker's Leipsic series, writes as follows:

‘Ex his consequitur, quos rectè Homeri lectione imbuere volumus, eò perducendos esse, ut postquam ex tribus quatuorve rhapsodiis formas verborum constructionumque regulas a magistro acceperint, deinde reliqua ipsi oblectationis causâ legere possint. Eoque fine *totus iis perlegendus est Homerus*: in quâ re hæc tria sunt observanda: primò, ut id hoc ipso fine, qui est in percipiendâ carminum illorum pulchritudine positus, faciant; deinde, *ut quantum fieri possit perpetua sit lectio, neque ad alios scriptores divertat*; denique, *ut sæpiùs legant Homerum, totumque imbiant*. . . . Horum singula quid prosint, paucis declarabo. Ac quod primum posui, non alio fine quam oblectationis causâ legendum esse Homerum, id ejus-

modi est, ut non solum jucundam reddat eam lectionem, legentemque retineat et ad repetitionem legendi invitet, sed etiam ut eum doceat illud ipsum cogitare ac sentire, quod cogitandum sentiendumque voluit poeta. . . . Quod autem dicebam, illud ipsum quod voluisset poeta, neque aliud quicquam cogitandum sentiendumque esse, quod hâc ratione optimè facillimèque consequimur, id non leve quid, sed summum maximique momenti esse putandum est. Nam in eâ re denique omnis justa scientia continetur, neque aut interpretatio aut intelligentia scriptoris appellari potest, quæ aliud quam illi in mente erat amplectitur. . . . Secundum est, ut lectio sit perpetua, neque interpelletur aliorum lectione scriptorum. Apertum est enim, quo quis plura simul tractet, eò magis distrahi attentionem animi rerum varietate, impediri quominus ea percipiat, quæ propria singulorum sunt: quò fit ut confundantur omnia, nec distingui quæ diversa sunt possint. Quod a plerisque non satis animo reputari videmus. Unde et in puerorum institutione multum in hoc genere peccatur, et qui maturiore ætate ipsi sua studia regunt, sæpe quo plura cognoscere laboraverunt, eo pauciora cognita habere reperiuntur.'

Hermann then goes on to insist upon the third point, that of repeating the perusal. We will not continue the citation, but will content ourselves with recommending to the attention of our readers, both the whole of the little preface from which we have made the extract, and that prefixed to the second volume.

We might confirm these arguments by referring to the very just remarks which Mr. Coleridge adds upon purity of language. The importance of an attention to the history of both the vocabulary and grammatical forms of a language cannot be too strongly impressed upon any one who wishes to acquire an accurate and philosophical acquaintance with it. But in order to learn the history of a language, we must surely study it as we study other history, that is, with an anxious watchfulness not to confound the associations which belong to one age with those which belong to another: and it seems plain, that the difficulty of exercising this watchfulness will be much increased by studying at the same time the works composed in different ages. We allow, however, that this argument militates principally against the practice of studying at the same time works written at different ages in the same language. Yet the analysis of the earliest and most elementary principles of any language must be embarrassed by whatever draws the attention strongly to the phenomena presented by other languages at a different stage of their existence.

Mr. Coleridge has taken some pains to explain the distinc-

tion between the imagination and the fancy : we confess, that after carefully studying his remarks upon this often debated question, we do not find ourselves in possession of much clearer ideas. There is less difficulty in assigning any given passage to the province of the proper faculty, according to the sense which critics usually attach to the words, than in investigating analytically what that sense is. Mr. Coleridge gives two instances, the first of the exertion of fancy, the other of imagination :

‘ In the first of these passages, the images taken from objects of nature or art are presented *as they are* ; they are neither modified nor associated ; they are, in fact, so many pretty shows passing through a magic lantern, without any connexion with the being and feelings of the speaker or the poet impressed upon them ; we look *at* them, but cannot for a moment feel *for* or *with* them. In the second, the images are transfigured ; their colours and shapes are modified ; one master-passion pervades and quickens them.’

As far as our observation goes, we are disposed to believe, that the images brought forward undergo as much change and modification in one class of passages as in the other ; the difference must consist in *that* with reference to which the alteration is effected. We understand the author to mean, that in imaginative passages the feelings of the author, or supposed speaker, are so embodied as to make the reader perceive, and sympathize with, the union ; the mere fact of such a union is common to all passages ever composed. Now we doubt whether the impression of the mind of the writer, or person represented, upon the imagery, be essential to an imaginative, in any sense in which it is not essential to a fanciful, passage. The passage which is given as an instance of the exertion of fancy is the description of Queen Mab ; if we could forget that this comes from Mercutio, and separate our conception of the overflowing spirits and wild playfulness of the speaker from our enjoyment of the description, we should surely lose a very great portion of our pleasure. Something of the enjoyment, perhaps much, (for it is rather difficult to make this experiment of dissociation,) would remain ; ‘but may not this be said of many imaginative passages ; of Wordsworth’s description of Red Tarn for instance ? We rather believe the criterion to be, that a passage partakes more strongly of the imagination or fancy, according as the imagery is more or less directly employed to convey truth.’ For this reason it is, that there is a more permanent character about the one than the other ; and this may perhaps justify the enthusiastic assertion of Wordsworth,

that 'fancy is given to quicken and to beguile the temporal part of our nature, imagination to incite and to support the eternal.' Thus, to take the two other instances adduced by Mr. Coleridge, although there be more visible resemblance between the colours of stained ivory and blood, than between a wounded boy and a ploughed-up flower, yet does not the latter image carry home to the mind the *truer* sense of the circumstance described? Dante and Homer, two of the authors who may be instanced as preeminent in the exercise of the imagination, are perhaps of all that ever wrote the most remarkable for the singleness of purpose with which they endeavour to communicate truth.

We agree altogether with Mr. Coleridge in his dislike of the use of Latin translations, but we must express our dissent from his recommendation of prose translations for prose classical authors. It is very questionable whether the conception of the whole work can, in any instance, be improved by the use of a translation; and it is certain that peculiarities of manner and diction—sometimes the most valuable, and never unimportant, characteristics of the author—must be nearly lost, even in the best translation. The perception of them must then be weakened by bringing the translation before the reader together with the original. To recur to Hermann's language, the student is nearly sure '*impediri quò minùs ea percipiat quæ propria singulorum sunt**.'

Mr. Coleridge appears to generalize rather too boldly, when he attributes the craving for the visible representations of the Divinity to the effect of climate. Perhaps we shall better understand the nature and origin of the disagreement between different nations on this point, if we recollect that men, so far as they are independent of Revelation, have been led by two different paths to the conception of superior beings; in one case, the energies of nature, which are most obviously forced upon the attention, are personified; and here the natural tendency is, to a representation of the energy in a visible, and generally a human, shape. This may be called the idolatrous theology. On the other hand, the innate necessity of connecting design with mind, and inferring design from combinations producing useful effects, gives birth to what may be fitly termed philosophical theology. But the very effort by which the belief raises

* There is a note on the passage now under discussion, from which a reader might be led to infer, that prose Greek exercises are not practised at Eton. Is this actually so? The advice added respecting books of selections is sound, if books of selections are to be admitted at all,

itself from material phænomena to mind, is adverse to that disposition which seeks to bestow a corporeal existence on mental conceptions. The idolatrous theology is clearly the religion of Homer, though we do not find it in its mature shape. Nothing can less resemble the theology of the *Memorabilia*. Aphrodite is Beauty, a person; Ares is Ferocious Strength, a person; even Prayers are persons, limping feebly after Mischief, who is vigorous and sound-footed.

Too much stress, we think, is laid upon the effect of the system of chivalry in determining the nature of the relation between the sexes. The existence of 'that romantic police, known by the name of knight-errantry,' is assumed as a fact. Are there sufficient grounds for this? On this point we will content ourselves with referring our readers to the first volume of Sir James Mackintosh's *History of England* (p. 174, &c.). We differ with Mr. Coleridge merely as to the degree in which this spirit operated; for we do not question the fact of its having been one cause of the very important difference between modern and ancient feelings on this point. We agree with him also in referring to the reception of the Christian belief as another cause; though there does appear to be some difficulty in tracing the operation of a principle which is common to the north and south of Europe, yet which, as Mr. Coleridge himself points out, has produced the effect upon the northern races only. Before quitting this subject, we will make one remark upon 'that love which has derived its name from the divine Plato.' We believe that the name is all that it owes to Plato. That pretty and fantastic theory has scarcely any connexion with the singular doctrine in the *Symposium*, where the foulest and most loathsome aberrations of our nature are scrutinized, for the purpose of creating an abstraction, pure and beautiful no doubt, but bearing little or no resemblance to what we find in romances under the title of Platonic love*.

Mr. Coleridge's account of the different opinions held upon the great question of the origin of the poems is an excellent introduction to the controversy. In passing, we must express our doubt as to the correctness of a remark which he makes on the *Ion* of Plato. He thinks that the object of this dialogue 'was probably to sketch a true and exalted picture of the duty and character of a genuine rhapsodist.' It seems strange, that there should be so much difference of opinion on this point; yet we are strongly per-

* In the citation from the *Symposium*, at p. 32, Mr. Coleridge has applied to spirit what Socrates, or rather Diotima, says of Abstract Beauty or Excellence.

suaded that the whole is an ironical exposure of a spirit of conceit and affectation prevalent at the time. (See Schoell, *Geschichte der Griechischen Litteratur*, i., p. 511.)

We have never been able to understand the grounds upon which critics have doubted that the bulk of the poems existed before the Hellenic immigration, commonly called the return of the Heraclidæ.

These are Mr. Coleridge's words :

' Heyne remarks, that, in the first place, a poet, who was celebrating heroes of the Pelopid race, had no occasion to notice a revolution by which their families were expatriated and their kingdoms abolished ; and next, which seems an insurmountable objection, that the Ionic migration took place sixty years *later* than the return of the Heraclidæ, yet that Homer was an Ionian, and a resident in, or at least perfectly conversant with, Ionian Asia, is admitted on all hands, and is indeed perfectly incontestable ; and as he never notices this migration, though it was certainly a very remarkable event, and which he *must* have known, he may just as well, for other or the same reasons, have been silent on the subject of a revolution, by which that migration was caused.'—p. 65.

Now, as to the first reason, it is difficult to believe that no hint should have occurred in the whole poems of the great revolution, which totally subverted the dynasties of the Peninsula ; and it seems to us perfectly incredible, that the geographical allusions—which, we believe, invariably relate to the state of things existing before the Dorian immigration—should be unaccompanied by any explanations of any kind, connecting the former state of things with the more recent. Is it possible, that a reader can go through the second book of the *Iliad*, and believe that it was composed after the destruction of the Achæan predominance ? Again, the objection which strikes Mr. Coleridge as insurmountable, really does appear to us to be altogether without weight. In the first place, we do not believe that the poems were composed by an Ionian Greek. If we must fix upon any branch, we should say that the author was an Achæan, in the sense in which the word would have been used from the time of the Achæan predominance at Mycenæ down to the Dorian immigration. It is, indeed, probable that he was familiar with that part of Asia which was ultimately called Ionia ; but why are we to suppose that this could not have taken place before the Ionian or Æolian emigrations ? Were those the first settlements of Greeks on the coast of Asia ? Such settlements, though perhaps not very large inundations of colonists or invaders, must have been common during the age to which the *Iliad* relates. Indeed, it does not appear improbable, that something of this sort should have been the

consequence of the destruction of the Trojan empire. But, after all, the residence of the poet in Asia does not necessarily imply a settlement of his countrymen there; neither do we believe that any descendant of the Ionian colonists of Asia would have treated Athens with the neglect which is apparent in the *Iliad*, and which the Athenians of later days resented.

Among the instances of similarity between the heroic manners and those described in the Old Testament, Mr. Coleridge mentions, that stoning seems to have been the Trojan punishment for adultery. The passage in Homer (*γ.* 57) admits of another interpretation. Besides this, stoning was not a punishment *peculiar* to adultery in the Hebrew law.

We think that we perceive a deficiency in the remarks upon the Homeric similes*. Those circumstances in the descriptions, which depend upon climate and other local peculiarities, might have been more distinctly pointed out. In some cases, a want of acquaintance with these peculiarities embarrasses our view of the poetry. After Ares is wounded by Diomedes, these lines follow:—

“Οἷη δ’ ἐκ νεφέων ἐρεβέννη φαίνεται ἄηρ,
κάυματος ἐξ ἀνέμοιο δυσαέος ὀρνύμενοιο,
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος” Ἀρης
φαίνεται, ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν ἑυρύν.

Il. ε. 864.

This we believe is descriptive of the usual prelude to a hurricane in a hot climate. Pope has been obliged to have recourse to a hornet, in order to give sufficient dignity to the comparison in the following passage: by means of which he has made the fourth line unmeaning, besides contributing, from his own stores, the absurdity of calling the hornet ‘bold son of air and heat.’

Ἐν δὲ βίην ὤμοισι καὶ ἐν γούνασσιν ἔθηκεν,
καὶ οἱ μύτης θάρσος ἐνὶ στήθεσσιν ἐνήκεν,
ἦτε, καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο,
ἰσχυαναῶ δακέειν, λαρόν τε οἱ αἶμ’ ἀνθρώπου.
τοῖου μιν θάρσευς πλῆψε φρένας ἀμφιμελῆινας.

Il. ρ. 569.

Any one who has lived in the islands of the Levant will be satisfied with the strength of a literal interpretation.

* Mr. Coleridge gives Chapman’s translation of some of these similes, but we are somewhat perplexed at finding the translator’s long lines called anapestic. If we may put *long* and *short* for *accented* and *unaccented*, they run thus, as we read them, — — — | — — — | — — — | — — —, with occasional irregularities.

We should be glad if this remark should attract the author's attention sufficiently to induce him to supply the want in his next edition ; and the more so, because a work generally attributed to him contains some descriptions, the fidelity and spirit of which have never been surpassed in English prose.

Mr. Coleridge disputes the correctness of a passage of Dr. Copleston, which asserts that Homer did not describe external nature abstractedly from human feelings and habits (*affectibus et moribus*). The assertion is perhaps too uncompromising, yet we believe it to be nearly correct. Mr. Twining has a passage to the same effect in the First Dissertation prefixed to his Translation of the Poetics*. The enjoyment of picturesque scenery, probably, belongs to an age in which associations have become more complicated than they can well be in an early state of society. Perhaps it will be found that in the literature of any country, the age in which natural beauties are described as objects of admiration in themselves, is preceded immediately by an age in which the associations, to which the pleasure may be traced, are expressly brought forward ; when poets, instead of describing broad masses of shade and light, speak of *cool* shade and *warm* sunshine. As we go farther back, we find the gratification of the sense more palpably insisted upon. The softness and warmth of the bed,—

κῶμά τε, ῥῆγός τε, λίνοιό τε λεπτὸν ἄωτον,

the size of the chine of sheep, or goat, or fatted pig, rich with its unctuousness, *τεθαλυῖαν ἀλοιφήν*,—these are described with a particularity and zest, which seem to show what the objects were which, in the age of the Homeric poems, created the enjoyments for which we now have recourse to the passion for the picturesque. Natural beauties, which now excite in us pleasurable emotions, are no doubt described with the utmost truth in Homer ; but how?—We believe, never for their own sake, but incidentally, and for the purpose of illustrating something else. If the similes in Homer were struck out, little description of natural objects would remain. That such is the progress of the taste for beautiful scenery may perhaps also be inferred from the order in which objects are selected for admiration. Last of all—perhaps not before the formation of tolerably good roads, and the establishment of comfortable inns—comes the admiration of precipices, glaciers, and pine-forests. How long have even the western Highlands of Scotland, and the magnificent mountains and lakes of Westmoreland and Cumberland, been objects of admiration in Britain ?

* P. 44, &c.—Ed. 1812.

We differ altogether from the view which Mr. Coleridge takes of the Homeric morality. There is much, we allow, that is 'of a transcendently noble and generous character;' in other words, gallant and fearless spirits are exhibited, as everything else is exhibited in Homer, with perfect truth. But is there,—or, at any rate, did the original hearers of the Iliad believe that there was,—morality in Hector's contempt of the auguries? We suspect that neither they, nor the author, saw in this famous passage anything but a brave and imprudent defiance of good advice, justifiable only by the press promise of Zeus. To pass to the next instance: Achilles says, that he detests a man who says what he does not think, instead of what he does think. 'This,' says Mr. Coleridge, 'may well give us a very exalted notion of the poet's own moral feeling.' It is indeed characteristic of the bold and haughty temper of Achilles, but it has nothing to do with an abhorrence of deceit; it is only an expression of his scorn for civil speeches, and of his own determination to speak plainly. The context, and the occasion of the speech, show beyond all doubt that this is the effect of the passage. Pope's translation, indeed, supports Mr. Coleridge's interpretation; but this is only one instance, among the thousand, of Pope's unrivalled dexterity in inverting his author's meaning:—

'Who *dares* think one thing, and another tell,
My heart detests him, as the gates of hell.

Surely, Odysseus was not represented as an immoral character for his want of veracity: his skill in deceiving is one great beauty in his character, just as, in the Bhagavat-Gita, the mighty Krishna, among other excellences with which he identifies himself, says that he is—not only the Ganges among rivers and the Meon among mountains, but also—gambling with dice among frauds*. Yet Mr. Coleridge, at another place (p. 179), declares that, both in the Iliad and Odyssey, honesty and veracity are commanded and set up for imitation, and treachery and falsehood condemned and exposed for our scorn and avoidance. Another instance, adduced by Mr. Coleridge in proof of the Homeric morality, is found in the passage where Achilles asks whether the Atridæ are the only persons who like their bedfellows (*ἀλόχους*); putting the case of Briseis on the same footing with that of Chryseis and Helen. 'Every man of spirit and sense likes, and regrets the loss of, his own, just as I too liked this woman from my soul, though she was won by the spear.' This, to be sure, is a fair argument in the mouth of

* Quarterly Review, vol. xlv., p. 11.

Achilles ; but that it is utterly unconnected with the approbation of that conjugal fidelity which we now prize so justly, seems clear from the way in which it is introduced, as well as from the close of this scene in the tent :—

Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης ἐυπήκτου·

Τῷ δ' ἄρα παρκατέλεκτο γυνή τήν Λεσβόθεν ἦγεν,

Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης.

Πάτερκελος δ' ἐτέρωθεν ἐλέξατο· πᾶς δ' ἄρα καὶ τῷ, κ. τ. λ.

Still there are moral lessons to be learned from the Homeric poems ; not because the characters exhibited, or the few maxims uttered, are moral in our sense of the word, but because whatever gives a *true* representation of human nature in any state, may be made morally instructive to those who look from the vantage ground of a purer and holier system. It certainly is not a very moral feeling which is contained in such lines as the following :—

Τῷ μή τις πρὶν ἐπειγέσθω οἶκονδε νέεσθαι,

Πρὶν τινα παρ' Ἑρώων ἀλόχῳ κατακοιμηθῆναι,

Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

Yet these pictures must be looked at and understood, if we are to learn the history of human nature, a learning without which no moral education can be complete.

There is some very good advice respecting the nonsense which the old grammarians and lexicographers have written on the subject of the Homeric dialects. But in the account which Mr. Coleridge gives of the Greek national families, there are omissions which should be supplied. In the first place, Hellen and his mythical descendants are spoken of as if they were ascertained historical personages. We do not suspect Mr. Coleridge of entertaining this notion himself ; but it would have been advisable to inform his readers, that these legends, at the utmost, contain nothing historical beyond the traditions of old national affinities. Again, we are told of Pelasgic, Æolian, Ionian, Doric, and Attic ; but of that which is most to the point, Achæan, nothing is said. By comparing the introduction to the *Achaica* of Pausanias with the early chapters in Thucydides, we learn how that state of dynasties arose to which the Homeric poems relate. Archander and Architeles are clearly names designating the leaders of troops, like those which (as we know from Thucydides) in later times established the Hellenic ascendancy. Metanastes is also a significant name, as Pausanias himself has pointed out. In the peninsula, we have the Argivi and the Danaï spoken of, (names which belong to the Pelasgians and the colonists,) and the Achæi besides, who seem to have

become a predominant race, not only at Lacedæmon and Mycenæ, but in other parts of Greece. The three names are all applied, in these pro-Hellenic times, to the general army collected under the influence of the king of Mycenæ, the head of the Achæan race in the south. At Ithaca, we read only of Ithacans and Achæans, as if this latter race had established themselves there also, but had not been preceded by the same early tribes. That all this is to be attributed to the warlike habits of the tribes of the Phthiotis, seems nearly certain from the comparison of Thucydides's account with that of Pausanias, and from the two tribes, the Hellenes and Achæans *proper*, being both spoken of as belonging to the same districts,—those, namely, which furnished the troops of Achilles. If we agree with Vico in believing that the renown of the warriors of ancient poetry is in fact merely the renown due to their nations, we shall see in the fame of Achilles another instance of the high military character of the tribes of the Phthiotis.

We wish that Mr. Coleridge had entered into these questions rather more fully; not merely with a view to the history of the language, but for the purpose of throwing more light upon a subject of great historical interest,—the relation which the nations assembled before Troy bore to the great monarchy of Mycenæ. A good comment upon the passage in Thucydides is still wanting in English literature. Before quitting this subject, we will just remark that the Hellenicism of the Ionians is, at the very least, a matter of doubt. Herodotus clearly considered them to be Pelasgians; Strabo speaks of Cothus, the reputed Ionian-Athenian founder of Chalcis, as a barbaric name*; which seems to intimate that it was Pelasgic; the repugnance between the Ionian and Achaian or Hellenic stems is well known, and to this, perhaps, may be traced Homer's slight notice of the Athenians†. We are also ignorant of the ground on which Mr. Coleridge asserts that the old Doric was at any time the language of Attica.

We think that Mr. Coleridge goes rather too far, when he asserts, 'that the Greek of the Iliad seems equal to the expression of every mode of feeling, and of every combination of circumstances.' It expresses, with unequalled strength and accuracy, all that is positive and palpable to sense, and many very simple feelings; but it does not seem very capable of grasping abstractions. It seldom happens that such ideas are suggested in Homer; the thoughts, as well as the

* Compare lib. x., p. 446, 447, with lib. vii., p. 321.

† We believe that the genuineness of the passage cited by Mr. Coleridge, to show that the Athenians are called Ionians in Homer, is doubted by Heyne. It is N. 685. The abandonment of the passage would, however, decide very little.

language of the Homeric poems, belong to an age antecedent to their prevalence; but when the necessity does arise, we find generally an appearance of labour and difficulty in the expression. Yet it must be admitted that the most remarkable abstraction which occurs in the poems is shortly enough expressed in the *Odyssey*.

Τῶν νέες ἀκείαι ὥσεί πετὲρον ἢ νόημα.

Od. η. 36.

The subject of the digamma is slightly discussed, and perhaps sufficiently so for the plan of Mr. Coleridge's book. Whatever we may think of the ponderous learning that has been brought to bear on this topic, one thing at least is certain, that the nature of that sound which the digamma is supposed to represent, is now much better understood*. We see it in every language more or less, sometimes in the full and open sound of the *w*, as in our own words, *wine*, *wet*, &c., or as in the German where it is nearer the kindred sound of *v*. The true pronunciation of the Homeric digamma cannot be ascertained; it may have had the sound of the *w*, as found in the English or German, or of the *b*, as found in Spanish, or in modern Greek, in which latter language *b* is pronounced exactly like our *v*. It is always a sound of the same kind, modified in the particular dialects of a language. In our own, in one instance, it has, by a comparatively recent corruption, been introduced even where its form never existed—in the word *one*.

Another form of this letter besides that which Mr. Coleridge gives (**F**), is found both on inscriptions and coins: we mean (**Ϝ**), which appears on the Heracleotic tablet, and on the coins of Axus. We agree with the author in believing that the written form of the digamma, whatever it might be, was as old as any of the characters of the language. With respect to the difficulty of applying the digamma to the Homeric poems, as they now exist, it is one which we must fairly acknowledge, but we would not on that account go quite so far as Mr. Knight, in expunging all the verses that are refractory. In endeavouring to reduce the Homeric words to the true standard of orthography, we should remember that other letters, gutturals particularly, are very often lost at the beginning of words. The word *ἄναξ*, for example, has more probably lost a *κ* from the beginning than a digamma.

We have read the remarks on the *Odyssey* with very great

* For example, *ῥῆμιν* is a digammated word, and in Homer must be pronounced *ῥῖμιν*. In the first pers. sing. *οἶδα*, the digamma is still preserved in the form of *ο*, and it is therefore wrong to write, as some do, *ῑοἶδα*.

admiration. They appear to us to show the deepest and truest sense of the merits of that wonderful poem; and we know no work on the subject, in our language, which could sustain any comparison with this part of Mr. Coleridge's essay. We have very little indeed to offer, in the way of either objection or addition; yet we must dissent from the following remark. 'All the serious poetry of the ancients, in after-times, continued to be grounded on the fables, and to imitate the spirit of the Homeric age.' We believe the reverse to be the fact, as to the spirit. The noble, ideal, and statue-like creations of the tragedians, seem to us to be placed at the very opposite pole of poetry from the eager and passionate warriors of Homer. Both have been called heroic, no doubt; but the applications of the words are widely different. It is Augustus Schlegel, we think, who has said that the Elgin marbles furnish the best commentary upon the spirit of Greek tragedy; is the commentary applicable to the Iliad or Odyssey?

The passage cited from the last book of the Odyssey, at p. 130, we confidently believe to be spurious, both from the internal evidence supplied by the first 204 lines of that book, and from the simplicity with which the last line of the 23d book, and the 205th line of the 24th book unite. We entertain also much doubt of the genuineness of the passage which speaks of the apotheosis of Castor and Pollux, p. 134.

There is much truth in the remarks at pp. 132-3, respecting the difference between the mythological action of the Iliad and that of the Odyssey; yet some passages occur in the latter, which strongly remind us of the vehement deities of the Iliad. Such is that where Posidaon discovers that the gods have *jobbed* the return of Odysseus during his absence. And with respect even to the attributes of Athene, not much of that which is found in the Iliad disappears in the Odyssey, though the intellectual attributes are made more prominent than before. We see her, in each poem, grasping the spear with which she crushes the ranks of warriors; and in the *μυστηριόφονος* she is as terrible and destructive as in any part of the Iliad.

We have little to remark on that part of the essay which relates to the minor poems; some of which Mr. Coleridge values rather more highly than we do. There are some beautiful specimens of translation, by Shelley, in this part of the work. Nothing is said of the theory which attributes the origin of the hymns to the custom of prefacing the recitation of parts of the great poems by an address to some divinity. Our readers will derive some information on this point from

the preface to Franke's edition ; and we wish we could persuade Mr. Coleridge to make some addition of this kind to the next impression of his work.

The ages of Danaus and Erechtheus are laid down, at p. 222, with an approach to precision and a gravity which are rather amusing.

The next Greek poet to whom Mr. Coleridge is to devote his labours, is Hesiod. We trust that he will not neglect to give his readers some account of the Scholia, which contain so strange a mixture of curious information and laborious trifling. By way of a single instance, the whimsical scholia upon the word *ἦρως* suggest some very curious considerations as to the changes which the meaning of this word underwent in different times.

We cannot forbear, before we conclude, from once more expressing our regret, that we have scarcely ever quoted Mr. Coleridge, except for the purpose of showing dissent from his views. But our principal object has been to entitle ourselves conscientiously to recommend a work, which is certain to afford much delight and much instruction. We could not have done so, without avowing whatever difference of opinion we entertained. A secondary object has been the hope, that some of our remarks may attract the author's attention, if he should have the opportunity, as we hope he may, of preparing a second edition of his work. In neither point of view have we seen it expedient to give any specimens of the beauties of the work. They are, however, to be found without difficulty ; but we will terminate our remarks by an extract which seems to us highly characteristic. Though the passage may be rather too declamatory and ambitious in its tone, a fault of which there are some other instances in the book, the comparison which is applied to the two great poems is very striking and noble, and, to the best of our knowledge, original.

' Born, like the river of Egypt, in secret light, they yet roll on their great collateral streams, wherein a thousand poets have bathed their sacred heads, and thence drunk beauty, and truth, and all sweet and noble harmonies. Known to no man is the time or place of their gushing forth from the earth's bosom, but their course has been amongst the fields and by the dwellings of men, and our children now sport on their banks and quaff their salutary waters.'

GREEK AND ENGLISH LEXICONS.

1. *A New Greek and English Lexicon ; principally on the Plan of the Greek and German Lexicon of Schneider : the Words alphabetically arranged, distinguishing such as are Poetical, of dialectic Variety, or peculiar to certain Writers and Classes of Writers ; with Examples, literally translated, selected from the Classical Writers. By James Donnegan, M.D. Second Edition, carefully revised, improved throughout, and greatly enlarged, by the Author. London. 1831.*
2. *A Greek and English Lexicon, for the Use of Schools and Colleges ; containing a Variety of Critical, Philological, and Scientific Matter, not hitherto found in any Greek Dictionary. Also an English and Greek Lexicon, comprising a Number of Idiomatic Phrases for the Use of more advanced Students. By George Dunbar, A.M., F.R.S.E., and Professor of Greek in the University of Edinburgh, and E. H. Barker, Esq., of Thetford, Norfolk. Edinburgh. 1831.*

THESE are rather long old-fashioned titles, but they have one merit at least, that of showing the pretensions of the books, and saving us some explanation. It is our intention to examine how far the contents of these two lexicons answer the description in the title-page, and how far they are likely to be useful to Greek students. That of Messrs. Dunbar and Barker promises most, as it contains a variety of matter ‘not hitherto found in any Greek dictionary.’ But before we commence our examination we have a few remarks to make. Within the last ten or fifteen years, the study of the Greek language has very much increased in these islands, which may be attributed partly to the increasing opinion of its utility as a branch of polite learning, and partly also to superior facilities for its acquirement. Among the latter we may enumerate the introduction of Greek and English lexicons into our common schools and our colleges ; for imperfect and faulty as all our lexicons are, still it is better to have the explanation of the Greek words in the vernacular tongue, than to receive it through the medium of another dead language. The first Greek and English lexicon, for general use, that we are acquainted with, was that by Dr. Jones, first edition, 1823, second, 1826. In the year 1826, Mr. Pickering published in the United States a Greek and English lexicon,

which was in fact a translation of Schrevelius, with some additions and improvements. A second and improved edition of the same lexicon appeared at Boston, United States, in 1829, which as we have not seen, we can do no more than express a wish, that considerable alterations and corrections have been made in it. After the publication of Dr. Jones's lexicon, Mr. Valpy published a translation of Schrevelius's lexicon, and a new edition of the same work appeared in 1831, 'improved and enlarged.' In 1826, the first edition of Dr. Donnegan's lexicon appeared; and between that time and the present, we have had the lexicons of Groves and Ewing, both of which have passed through several editions, with the new edition of Donnegan, the lexicon of Dunbar and Barker, and a small school lexicon by Mr. Hincks of Belfast. All these are Greek and *English* lexicons, and, with the exception of Dunbar's* and Hincks', which are new publications, we believe all of them have reached a second edition, and some have gone further. When we consider that the old Greek and Latin Schrevelius still maintains its ground in many obscure schools, in all the dignity of a twenty-second reprint, and that the various editions of Hederic and Scapula are still much used in higher schools and colleges, we cannot fail to perceive that there must have been a very considerable increase in the number of Greek students. This increase we are inclined to attribute, in a great degree, to the practice of teaching Greek through the medium of English instead of Latin. Whether the number of those who make themselves good Greek scholars has increased in proportion to the number who commence the study, is another question; and one which we believe must be answered in the negative. For though the lexicons which we have mentioned, have, to a certain degree, facilitated the acquisition of the ordinary meanings of words, they have not materially changed the character of those earlier dictionaries on which they are founded, nor have they kept pace with the philological researches of the present century.

We have chosen for examination the two lexicons at the head of this article, because, from their bulk and other circumstances, they are most entitled to it; but many of the remarks we shall make will be equally applicable to the other Greek and English lexicons which have been enumerated.

* We use one name for brevity's sake. When we speak of Professor Dunbar, we mean the joint production of Messrs. Dunbar and Barker; we have chosen the name of Dunbar simply because it appears first in the title-page.

In examining a work of such magnitude and difficulty as a lexicon, it is very easy to pick out particular errors and even to make a very formidable catalogue of them ; but this is not the best way to ascertain the real character of the work, nor is it a just or fair mode of criticism. We propose to try these two works by certain general principles, for the purpose of showing, from a number of particular instances, selected at hazard, whether these lexicons fulfil either completely or partially those conditions which are indispensable in every good lexicon. The divisions of the subject which we shall find it convenient to make, are as follows :

I. Etymology, or the examination of the true forms of words and their relationship to one another.

II. On the existing forms of words in certain writers.

III. On the primary meanings of words, and their secondary and derived senses. This division is necessarily connected with No. I.

IV. On the usage of words in sentences, as far as this falls within the province of a lexicographer.

V. On the technical and scientific uses of words.

We shall commence with No. I.—Neither of these lexicons exhibits, according to our judgment, any *systematic* development of the etymological forms of the Greek language. In both of them we find many single words correctly referred to their real stems, or explained by connecting them with some probable origin ; but, on the other hand, we find many of the wildest conjectures or most ludicrous guesses applied to words, where certainty is just as attainable as in the instances correctly explained. But the amount of error in these two books is very different, and very readily accounted for. Donnegan's lexicon is based on that of Schneider, which, though far from being a faultless work, is the best that we yet know. Dunbar's is founded on the American edition of Schrevelius, which itself is only the original Schrevelius furbished up like an old coat, and just made to look decent. We do not wish to detract at all from the merit of the ingenious American editor, but we regret that he chose so bad a material on which to exercise his talents and industry ; and Professor Dunbar of course has laboured under the same disadvantage.

In the Greek and the kindred languages, nearly every word is reducible to a monosyllabic form, by depriving it of those appendages, which constitute the *particular* character of the word : thus all words called nouns, adjectives, verbs, &c., whatever may be the peculiar form of case, tense, &c.;

are reducible, as a general rule, to the formula of a monosyllable, which, in perhaps the greatest number of instances, consists of a vowel flanked on each side by a consonant. For example: *συλ-λήπ-τωρ*, *ληφ-θήσομαι*, *ἔ-λαβ-ον*, *λήμ-μα*, *λήπ-σις*, *λάβ-ρος*, all contain a common element, of which the vowel part is subject to various changes, not incapable of classification, and the final consonant is modified in some cases by the nature of the consonant which follows it. Such forms as *ληφ-θήσομαι*, and *ἔ-λαβ-ον* the grammarians have carefully collected, and they appear in our grammars under the name of tenses, with elaborate, but very clumsy instructions how to build up these tenses one from another. But each separate form of a verb, or tense as it is called, is characterized by some suffix that marks that particular tense and no other: thus the general characteristic* of the future of the active sense is *-σω*, or, in some cases, *-σομαι*; of the passive, *-θήσομαι*. Hence having such elements as *ῥιπ to throw*, *τυπ to strike*, *τακ to arrange*, &c., we have the futures *ῥιπ-σω*, *τύπ-σω*, *τάκ-σω*: *ῥιφ-θήσομαι*, *τυφ-θήσομαι*, *ταχ-θήσομαι*. But though grammarians have given precepts for the formation of such words as *ῥιφ-θήσομαι*, &c., they have not classified and explained with equal care such words as *συλ-λήπ-τωρ*, *πράκ-τωρ*, *ἴσ-τωρ*: *λήμ-μα*, *λή-μα*, *πνεῦ-μά*: *λήπ-σις*, *τάκ-σις*, *δύ-σις*: which it is equally necessary to exhibit to the student, that he may understand the structure of the language, and be able to analyse each word that is presented to him. In fact, until the elementary books and the elementary instruction shall explain to the pupil the formation of words of all kinds by a classification of their *terminations*, no rapid progress will be made in the language, and no sound views of its structure can be acquired. The *Lexicon Analogicum Linguae Græcæ* of Hoozevee, published at Cambridge, in 1810, at the expense of the university, is a useful aid to any person who wishes to examine the system of suffixes in the Greek language†. The words are classed alphabetically according to the *final* letters, and consequently all the words with a particular termination, such as *-σις*, *-τωρ*, *-της*, &c., come together.

To show the simplicity of the structure of the Greek language, and the degree of confusion that is introduced by lexicographers even into the clearest cases, we will take a

* The conjugation of which λ, μ, ν, ρ are the characteristics is not an exception, when rightly considered.

† The value of this work is diminished by some genuine forms being omitted, and many spurious ones being introduced.

Greek stem and exhibit some of its derivatives, at the same time making a few remarks on the explanations in the lexicons.

Ακ a point, as in *acies*, *acus*, *acidus*, &c. Latin.

Ἀκὴ	
ἀκίς	ἀκίζω
ἀκίς	
ἀκρῶς	ἀκραιῶς, ἀκρότης, ἀκρωτήριον, ἀκρωτηριάζω, &c.
ἀκρίς	ἀκρίδιον,
ἀκμὴ	ἀκμαῖος, ἀκμάζω, &c.
ἀκόνη	ἀκονάω, ἀκόνημα.
ἄκων	ἀκόντιον, ἀκοντίζω, ἀκοντισμα, ἀκοντιστῆρ, ἀκοντιστὺς, &c.
ἀκίωμα	ἀκισίς, ἀκιστὸς, ἀκίστωρ, ἀκίστρα, ἀκιστήριος, &c.

In these examples we have placed no mark between the stem and the rest of the word, for a reason which will presently be explained. By casting the eye over them, it will be seen that all the words in the first column are simply formed by adding to the stem a particular suffix, of which kind of suffix the language in each case offers numerous other examples, such as (to take ἀκ-μὴ for illustration) τι-μὴ, γνῶ-μη, φή-μη, &c. This kind of arrangement shows also the advantage of forming words, for the sake of explanation, somewhat differently from the common way; thus ἀκ-μαῖος, ἀκμάζω, should in the first instance be referred to ἀκμὴ, that the young student may see how the μ is introduced, and ἀκμὴ should then be referred to the root ακ. This would appear to be the simplest mode of explanation for a beginner.

We will now turn to the lexicographers. Dunbar makes ἀκμὴ a primitive word, showing no connexion between it and ἀκὴ and ἀκίς: but of the latter words he remarks: ‘hence the Latin word *sagitta*.’ This etymology seems to us both out of place, and incorrect. Donnegan connects ἀκμὴ with ἀκὴ, but he adds, ‘or perf. pass. of ἄκω obsolete. Lennep.’ This is a fair specimen of the kind of error to be found in Donnegan’s Lexicon. In many instances he seems to exercise no judgment of his own, but gives the student two conflicting opinions, or two explanations, of which one is right, and the other wrong. When we know that a very large class of nouns are formed by adding the suffix -μη to the stem, of what importance is it to drag the student through the tedious process of deducing this from a perfect passive in -μαι? Still more, what have we to do with perfect passives which do not exist, as is often the case, and are formed from present tenses, some of which also do not exist, and some could not exist conformably to the analogy of the language?—for this is very

frequently the correct interpretation of Lennep's term 'obsolete.'

In the words *ἀκόνη* and *ἀκέομαι*, both of which we refer to the root *ακ*, the vowels that follow the *κ* belong to the forms *ἀκόνη*, *ἀκέομαι*, as an integral part of the element, and they are found in all the forms derived from these two words. For this reason we have not separated them from the stem *ακ*: and it is an important observation to be impressed on the mind of the student, that a great number of stems have a short vowel sound attached to them, which enters into, or modifies a large family of derived words. We have placed the verb *ἀκέομαι* at the head of the last series merely for convenience, it being in general the simplest plan to put the verb first, when it exists; it may then be considered as the father of a large progeny. But if it did not exist in the instance of the stem which we have chosen, there would be no difficulty in explaining all the rest of the examples that follow it. 'Ακε being the element that signifies *to prick, puncture, or heal*, *ἄκεις* will signify the *act of healing*, and will belong to the family of *γένεσις*, *αἴνεσις*, *αἴρεσις*, &c.: *ἄκεστος*, will signify *healed, or curable*, being formed by the suffix *-τος*, and the insertion of a euphonic *σ*, as in *ξεστος*, *ἄρεστος*, *ἄβρεστος*, &c. All the other forms may be similarly explained by comparing them with other words having the same terminations.

Donnegan, following Passow in Schneider's Lexicon, denies all connexion between *ἀκέομαι* and the word *ἀκή*: as the error is one that affects other words too, and is in our opinion of considerable magnitude, we shall endeavour to explain our views on this subject. Passow derives *ἀκέομαι*, *to heal*, &c., from *ἀκέων*, and *ἀκήν*, and after remarking that *ἀκέομαι* in later writers signifies *to sew up, patch up*, &c., he adds, 'hence the false derivation from *ἀκή*.' We must, therefore, examine the words *ἀκέων* and *ἀκήν*, and we will commence by giving the explanation of *ἀκέων* from the three lexicographers; Dr. Donnegan, it will be recollected, acknowledges his obligations to Schneider's Lexicon in his title-page.

Schneider.	Donnegan.	Dunbar.
<p>ἀκίων, ἀκίουςα, (ἀκῆν, taceo), in its form a particip., according to Homeric usage an adverb; <i>still, quiet, silent</i>: always 'in the nom. sing, but ἀκίων also with a plur. as ἀκίων δαίνοσθε, Od. 21, 89. Homer Hym. Apoll. 404; the dual ἀκίωνς, Od. 14, 195; the plural never occurs. Though ἀκίουςα occurs in the Il. and Od., yet ἀκίων also is used as femin., Il. 4, 22. Apoll. Rhod. i. 765, has an optat. ἀκίους. Compare Buttman's Lexilogus, i. p. 11, 300. (Damm considers this word, like ἀκῆν, as the accus. of a lost adj., ἄκαος, from the stem χᾶω, χᾶίνω.)</p>	<p>Ἀκίων, (fem. ἀκίουςα) gen. ἀκίοντος, &c. <i>silent, quiet</i>, Od. 14, 195. (and as a fem. ἀκίων, not ἀκίουςα, Il. 4, 22.) also adverbially, like ἀκῆν, Od. 21, 89. Il. 1, 34. ¶ In form a particip., in Homer the nom. sing. mostly adverbially, as with a verb in the plur. Od. 21, 89. Hymn. in Apoll. 14, 195. never the plural. Buttman supposes the Homeric ἀκίων to have been first taken as a particip. by later Grammar, and thus the fem. ἀκίουςα, in Apollon. 3, 35. who has, in i. 765. ἀκίους, as from a verb ἀκίω. A particip. according to Hemsterhus in Lenep. Obs. S., 'being <i>silent through pain</i>,' and so from ἀκῆ, <i>silence from pain</i>, or <i>dread of pain</i>, this is fanciful: from α priv. χᾶω, χᾶίνω, Steph., so also Damm; Buttman, Lexilog. S. 11 and 300, derives it from an obs. adj. ἄχαος, accus. ἄχαον, with the soft κ, ἄκαον, and ἀκίων, as ἴλσων for ἴλαον. See ἀκῆν, ἀκίωμα.</p>	<p>Ἀκίων, <i>silently, quietly</i>. From ἀκῆν. Ἀκῆν, q. d. ἀχανώς, <i>silently, quietly</i>. From α and χᾶίνω.</p>

Dr. Donnegan's explanation is certainly long enough, but not free from some confusion, as a comparison of it with Schneider's will show. On the whole, we are inclined to think Professor Dunbar's preferable to Donnegan's in this instance, for though neither is right according to our judgment, the shorter one is not open to the censure of confusing the student by a mass of matter, which is not pervaded by any intelligible principle. Ἀκέων, as we have seen, is referred to ἀκῆν by the three lexicographers, and ἀκῆν is explained by *silently, still*. Now ἀκῆν in form is analogous to the accusatives δίκην, τρόπον, ἀκμήν*, and others, and we see no reason why ἀκῆν may not be similarly explained: ἀκῆν ἐγένοντο σιωπῇ, Il. 3, 95. should be translated, 'they were suddenly, quickly, or completely silent;' and we contend for a similar interpretation of ἀκέων, wherever it occurs in Homer. The notion of silence may in some cases be derived from the word by inference, but it is not in it: see Il. 4, 22, &c. Just in the same way, from the primary notion of δίκη, which is an equivalent†, we easily derive such a signification as, *like*; the watchman, in the opening of the Agamemnon, is watching on the house-top κυνὸς δίκην, *just like a dog*.

In examining the numerous progeny of ακ, we have not given a list of all the family, but we feel no difficulty about

* See Xen. Anab. iv. 3, 26.

† See Herod. ii. 149, αἱ ἑκατὸν ὀργυιαὶ δίκαιαί ἐσι στάδιον ἑξάπλεθρον.

assigning to the same kin, ἄχος, ἀκ-αχ-μένος (*pointed*), and other words. Another stem which we recommend students to trace in all its ramifications and shoots is, ἄε, *to fit*, which exists also, like many other similarly formed stems, in the aspirated form ἄε. To this family belong ἄρμα, ἄρμονία, &c. with ἄετος, ἄρτιος, ἄρταμος, ἀρτύνω, &c. Dunbar, indeed, marks ἄρτος, *bread*, as a primitive word, which it clearly is not, for two reasons: first, its form; secondly, its meaning. Is the *primary* signification of our word ‘bread,’ that ‘of a wheaten loaf?’—no more than the vulgar notions attached to such words, as *heal*, *son*, &c., are the primary ones. Schneider, and Donnegan after him, give the true etymology of ἄετος, but with some hesitation.

We will now take a number of words at hazard, and briefly show how very defective these lexicons are (particularly one of them) in all rational views of etymology; and we think it will be made apparent that the strange blunders which we shall point out, can only be remedied by studying the *classified* forms of the language.

‘Πρώρα*, the prow of a ship. From πρὸ and ῥέω, *to flow*; or, according to others, from ὀράω, *to see*.’—Dunbar.

‘Πρώρα, the fore part of a ship, the prow, the forehead; the face; the fore part of *any object*. Th. *προ*.’—Donnegan.

We have no fault to find with Dr. Donnegan’s πρώρα, which is in substance the same as Schneider’s, except that the meanings, as is very usual with him, are put in the wrong order: that which is last should be first. One cause of error in Dunbar is evidently an imperfect consideration of the meaning of πρώρα, which is, ‘the fore part of anything;’ and this imperfect explanation is owing to not comparing πρώρα first with the forms ἀκ-εᾶ, λέω-ρα, ἔδ-εα, &c., and then with the forms πρότερος, πρῶτος, πρῶί, πρῶίος, &c.

‘Βροτός, a mortal, a man; it seems to be derived from βρώσκω, *to eat*.’—Dunb.

‘Βροτός, a mortal, &c. Th. probably akin to μορτός, from μόρος, hence *mors*.’—Donn.

There is no difficulty about preferring the latter explanation to the former, though Dr. Donnegan’s is not entirely free from objection as to the shape in which it is given. It is important to observe in the Greek and the kindred tongues, that when a stem, such as βαλ, contains two consonants, of which the latter is a liquid, this stem may exist in two distinct forms, as will appear from the following examples: ἑ-βαλ-ον, βολ-ή, βέλ-ος, &c.: βλη-τός, βλη-μα, &c.: ἑ-γεν-όμην,

* Sometimes incorrectly written, πρῶρα.

γέν-ος, or γον-ή, &c. : γί-γν-ομαι, γνή-σιος, &c. In such cases the liquid may be either attached to the first consonant, or separated from it by a vowel. The examples of this fact, which are furnished by the Latin, Greek, Sanscrit, and Teutonic languages, will easily be discovered by any person, who will take the trouble to look for them. As we have then the word *μορτὸς* in a fragment of Callimachus, we may have the word *μορτὸς* or *βροτὸς*, the interchange of the *μ* and *β* being a very common occurrence. The Latin *mortuus*, and the Sanscrit *martyas*, help us to come to this conclusion. Another example will make it still plainer, if necessary.

‘Βλᾶξ, *a certain worthless fish, like a shad* ; also *lazy, idle, &c.*, as if from βάλλω *worthy to be thrown away.*’--Dunb.

This explanation we shall treat as Professor Dunbar does the shad.

‘Βλᾶξ, *soft, flaccid, &c. ; indolent, &c.* Th. μαλακός, Buttmann.’--Donn.

This is quite correct ; but our readers must not imagine that Dr. Donnegan, though he offers us a more wholesome commodity than the shad, gives us the thing in the best possible state. His article on βλᾶξ consists of eleven lines, and though it may perhaps want a word or two more to make it complete on our reduced scale, we feel confident that it is much better to present it to the student as we have done, than encumbered with so much useless matter. Μαλακός being reduced to the form *μλακ*, the transition to *βλακ* is easy, as well as to the Latin *flac* in *flaccidus*. Dr. Donnegan having explained βλᾶξ, of course finds no difficulty with the word ἀβληχερός or βληχερός*, *soft, weak, &c.*, which manifestly contains the same element. Professor Dunbar does not explain the etymon of βληχερός.

‘Βλέπω, *to look at, &c.*, as if from βάλλω ὤπα.’--Dunb.

‘Βλέφαρον, *the eyelids.* From βλέπους φάρος, *a covering of the sight, or because ἐν τῇ βλέπειν αἴρεται*, it is lifted up.’--Dunb.

Those who derive cucumber from King Jeremiah need no longer boast of their skill : they are fairly beaten by the combined ingenuity of Messrs. Dunbar and Barker. Under the head of βλέπω, Donnegan has the same etymon, which he there assigns to its true author, Tobias Damm. It is almost superfluous to add, that no nonsense of the kind is found in Passow's Schneider. Under the head of βλέφαρον, Donnegan wisely says nothing.

It is perfectly clear that in βλέπω the stem is βλεπ, which

* This word is used by Diodorus, i. 41. to express a *soft* wind. It is hardly necessary to remark that the *α* in ἀβληχερός is not the *α* priv. According to Professor Dunbar, βληχερός signifies both *weak* and *strong*.

appears also in βλέφ-αρων with a suffix attached, which belongs to one of the most numerous classes in the language. Of the many hundred words that have the suffix ρος, (ρων is only the neuter form of the same suffix,) some have the ρος preceded by a short vowel, some by a long one, and in many instances the ρος is immediately attached to the stem: example, στιβ-ᾶρδς, μι-ᾶρδς, φλύ-ᾶρδς, λυπ-ηρδς and λυπ-ερδς, πικ-ρδς, &c. &c. The word βλέφαρον belongs to this family, in which, as a general fact, the suffix denotes something affected by or endowed with the quality expressed by the stem. Βλέφ-αρων is a *seeing thing*, as ἀκ-ρά or ρὸν is a *pointed thing*, πλῆκτ-ρον*, a *striking thing*, ἄροτρον, a *ploughing thing*, and so forth. Nor is there any difficulty in explaining why the π of βλέπ is changed into the corresponding aspirated consonant in βλέφαρον: the aspirate nature of the ρ not unfrequently affects other consonants with which it is brought into connexion, as σφῶδ-ρα, for example, which contains the same stem as σπεύδ-ω, σπουδ-ή.

We have endeavoured to choose examples in which the errors are such as would easily have been avoided by the possession of some guiding principle, and we should have no difficulty in extending the list to a great many pages. It is a somewhat ungracious office to make such an assertion, but we can only repeat, that if the few principles which we have endeavoured to lay down are correct, the assertion is strictly true, and particularly applicable to the work of Messrs. Dunbar and Barker. Were we to select for examination such words as belong to classes of which but few examples can be found, and where error is more easily committed, and is also more pardonable, we could extend the list of errors, as we consider them to be, very much farther. A few examples are necessary to support our position.

Γοργύρα, a subterraneous channel, &c. ; a subterraneous prison, &c. ; from γῆ and ὀρύσσω, to dig.—Dunbar.

If Donnegan, who here gives us the same etymon, had simply translated Schneider, he would have avoided so gross a blunder.

Γοργύρη, ἡ, Herod., 3, 145, a subterraneous prison, Lacon. γοργύρα: according to Hesych. also an aqueduct: probably related to κάραρον, carcer.—Schneid.

That it is related to the Latin word *carcer* is beyond all doubt, and as our lexicographers occasionally introduce a Latin word for the sake of illustration, they might have done so in this instance. It is also connected with the words ἔρκος,

* The τ in πλῆκτρον, ἄροτρον, μάκτρα, πίστρα, &c. is best explained for beginners by forming these words *through* the participles in τος, πληκτός, &c.

εἶργω, the interchange of a guttural and an aspirate being as common in Greek as it is in other related tongues*.

The principle of the English lexicographers, as exemplified in γοργύρα, when expounded in the form of a precept, is this: 'the word to be explained being given, find any other words, two or more, which have some letters the same as the word to be explained; if they differ in meaning from the word given, so much the better.' The verb σωκέω, *to be able*, is another good example of this random etymology. Dunbar derives σωκέω from σῶκος, and σῶκος from the perf. σεσῶκα. In the same way we may derive λύκος, *a wolf*, from a perf. λέλυκα. Donnegan derives the same word from σώω and οἶκος, or from σόομαι, *to move rapidly*. Schneider remarks that the derivation of this word from σωσίοικος is altogether improbable, in which we fully agree. There is a Sanscrit root *zak*, (beginning with the palatal *s*,) *to be able, to be strong*, which probably may be the same as the Greek word σωκέω. We are not recommending the insertion of such remote and merely probable affinities in a school lexicon, but simply endeavouring to show the propriety of omitting etymologies in such cases altogether.

‘Δεσπόζω, *to rule, &c.*, as if from δέω and ποὺς *a foot*.’—Dunbar.

On the same principle we may say of the word ‘tardy,’ as if from ‘tar’ and ‘die.’

Donnegan, as usual, halts between two opinions, between the δέος and ποιέω of Damm and the δεσμός of Schneider. When Schneider suggests δεσμός, he means to say, that in δεσπόζω and δεσπότης the π is the representative of the μ in δεσμός or δεσμός, and according to this explanation δεσπόζω would be only another form of δεσμούζω. Whether this is right or wrong, it is quite a different kind of thing from Professor Dunbar’s conjecture, which is inconsistent with the nature of verbs in -αζω, -οζω, &c. Such words, except a few that are compounded with prepositions†, consist of a single stem preceding the verbal termination, the stem being either in its simple form, as in νομ-ίζω, or lengthened by passing through another form, as ἀκμ-άζω, ἀξιμ-οζω. The etymon of Professor Dunbar, then, is in opposition to a very

* καρπαλίμως, for example, contains the same stem as in *carpo*, and ἀρπάζω. Also compare the Greek κύτος, the German *haul*, and many others.

† This requires a little further restriction to make it perfectly correct, there being such words as ἐτιμάζω and δημοκρατίζω. But an inspection of Hoogeveen’s lexicon will show that the true form of these verbs is what we have described it to be. Δημοκρατίζω is found in Appian. Writers of the lower Greek ages often made new words, which we have no reason to suppose ever were used in the best ages, and in doing so they did not always follow the principle of analogy. Just in the same way new English words are daily springing up in remote parts of the world, where our language is spoken.

widely extended principle of formation in the Greek language. We are inclined to think that the stem *δεσπ* in *δεσπ-όζω*, &c., is the same as *θεσπ* in *θέσπ-ις*, *θεσπέσιος*. In advancing this opinion, we do not wish to be understood as adopting the common etymology or interpretation of the word *θέσπις*.

One more example will be sufficient under this head, but it is a remarkable one :

Dunbar.

ἁπλός-ους, *single, simple*, &c. It is from *α*, signifying *unity*, or the being *one*, and *πλῶ*, *to be*, as if *ἁπτελος*, because what is not folded is one and single, according to Eustathius and the Etymologist; or from *α* priv. and *πολός*, because what is single does not consist of many things.

Donnegan.

ἁπλός, *ἁπλοῦς*, *plain, single*, &c. The Etym. M. and Damm. from *πλῶ*: from an old verb *πλῶ*, or *πλόω*, the root of *πλίκω*, *to fold*; hence *α* priv., *πλῶ*, *πλίκω*. Compare *διπλάσιος* and *πλήσιος*, Gram. Matth. Rem. on p. 177, Eng. Transl.

Schneider gives no explanation of the formation either of *ἁπλοῦς*, *διπλοῦς*, or other words of the class; he only remarks, that *ἁπλοῦς* is altogether (in meaning) like the Latin, *simplex*. If he had said *simplicius*, he might have added, 'and in form also.'

On comparing *ἁπλοῦς* with *διπλοῦς*, *τριπλοῦς*, and *simplicius*, *duplus*, *tripplus*, we see that *πλοῦς* is clearly one of the elements, and that the prefixes *ἁ*, *δι*, *τρι*, indicate respectively *one*, *two*, *three*. Also, as *πλός* is the simplest form of the second part of the compound, we find, by taking away the nominal or noun termination, that the stem is *πλο*. But there is no reason for concluding that this stem *πλο* has any thing to do with *πλεκ*, with the notion of *folding*, or *weaving*, or *twining*. The word *πολ-ύς*, which is the German *voll* and the English *full*, can exist also in the form *πλε* or *πλη*, according to the principle* explained; and hence we find in Greek, *πλέ-ος*, *πλή-ρης*, and in Latin, *ple-nus*. We conclude, therefore, that *ἁπλοῦς*, *διπλοῦς* mean *once full*, *twice full*; and from these two significations all the meanings legitimately given to these words may be derived. It is almost unnecessary to remark, that the aspirated *α* prefixed to *ἁπλοῦς*, is the remnant of the stem *ἁμ*, the Latin *sim*, the notion of which is *sameness* and *unity*. The word *sim-ilis*, and the Sanscrit *Sama*, equal, alike, are additional examples of it.

Dr. Donnegan, at the end of his article *ἁπλοῦς*, refers us to the remark of the editor of Matth. Gr. Grammar, p. 177; and as the Doctor seems to think the piece of information very valuable, he makes a second special reference to it under '*διπλάσιος*,' and a third under '*διπλοῦς*.' Dr. Blomfield's note on p. 177 is this :

'I apprehend that they (*διπλοῦς*, &c.) are compounded of an old verb *πλέω* or *πλόω* (whence *πλίκω*) *to fold*, as in Latin *plex*. Hence

* See p. 99, 100.

ἄπλους (*sine plica*) *simplex*, δίπλους, *duplex*, &c. In Latin also the Greek termination remained in the form *duplus*, &c. The forms διπλάσιος, &c., I conceive were compounded of the numerals πλήσιος, *equal*, *side by side*, διπλάσιος, *twice equal*, &c. This sense of πλήσιος is preserved in παραπλήσιος.*

It is very obvious that the forms *simplex*, *duplex*, &c. correspond to the Greek words* δίπλαζ, &c., the element of which, πλάζ, *a flat surface*, is quite different from that contained in διπλοῦς. Again ἄπλους should not be without the aspirate; and further, πλήσιος has no connexion with πλάζ, but with the same element πλῆ, which we have observed in πλέ-ος, πλή-ρης, and *ple-nus*. Γνή-σιος, κτή-σιος, are words of precisely the same form as πλή-σιος.

II. We now pass on to examine briefly the second division of our subject; *on the existing forms of words in certain authors*. The very imperfect discussion of the first division must be ascribed to the limits necessarily placed to critical notices. A separate treatise would be required to develop the subject fully.

When the etymological structure of a language has been well explained by an extensive classification and comparison of its words, we feel ourselves possessed of a new power—that of being able to form a judgment of a word at first sight. We strip the new word of its prefix and suffix, and thus at once reduce it to a shape by which our inquiries as to its nature, affinities, and significations are reduced within fixed limits. Where the principle is not followed, as is the case particularly in Professor Dunbar's Lexicon, each word is a riddle, and its meaning is to be got at by guessing. A complete lexicon of a language would present us with those words only which are found in the authors that the lexicon professes to explain. We all know that many words *might* exist conformably to analogy, which are not found in any extant Greek: but as they are not found, they ought not to be registered; and should any accident bring books to light which contain new words, it will then be time enough to insert them in our dictionaries. In our opinion there is nothing that has contributed so much to give confused conceptions of the Greek language as the introduction of *imaginary* words for the sake of explaining real forms. For, though the reader is sometimes told that these *imaginary* words are *old* or *obsolete*, (from which, however, a student may infer that they were once in use,) it unavoidably happens that all beginners confound the *imaginary* and the *real* word, and, as those accustomed to teaching well know, they will

* The first word of this series is wanting in Greek,

constantly, when questioned as to the present tense of an irregular verb, give for answer the *false* instead of the *real* one. Nor is the evil limited to this. Lexicographers having once admitted the practice of explaining forms of words by reference to *imaginary* words, or *obsolete* words as they call them, soon became less careful than they ought to be about the genuine forms of real existing words. Consequently, when we now open a lexicon, we are often in doubt whether certain words are found in any of the best authors, or whether they are found at all in our extant books. It is only by consulting particular lexicons adapted to explain single authors, or by calling in the aid of good indexes, and our own careful observation, that we can satisfy ourselves either as to the true form of many words, or their actual existence. That the evil of which we are complaining is one of the greatest magnitude, we feel confident will be admitted by all who have been accustomed to teaching.

Dunbar.

ΠΗΓΝΐν, υμι, and πῆσσω, or -ττω, from πῆγω, f. ξω, to join together, &c.

Donnegan.

ΠΗΓν, (obs. in pres.) f. πῆξω, &c. See πῆγνυμι, Ion. for πᾶγω, obs. and πᾶγω, from πᾶω, according to Heimsterhus.

The objection in principle that we have to make to these two explanations is the same, that of giving πῆγω as an existing word. It seems singular that this practice should be adopted in Greek and not in Latin. When we look for the verb *pingo* in a Latin dictionary, we are not told that it comes from an obsolete word *pigo*. The assumption of obsolete forms has clearly arisen from not attending to the etymological structure of the language, for if the real stems in each case were pointed out, there would be no need to call in the aid of the obsolete words. Now to apply this to the present case. Of the four conjugations in -μι, one is characterized in the present tenses by the insertion of νυ between the stem and the pronominal suffix -μι: examples—ζεύγ-νυ-μι, σβέ-ννυ-μι, ὄμ-νυ-μι, τί-νυ-μι, &c.* The knowledge of this fact should be taught by grammars, and even by elementary grammars. When the student thus sees, by a comparison of πῆγ-νυ-μι with other similar forms,† that πηγ is the stem, what difficulty is there in his knowing the *possible* form of any other tense? Is not the verb as regular as λέγ-ω, or τύπ(τ)-ω, and much more so than σπείγ-ω, or τέμ(ν)-ω?

The *n* in the Latin *pango* is exactly akin to the *ν* in

* Ὀλλυμι belongs to the class. The fifth conjugation in Sanscrit, comprehending about thirty roots, is formed by adding the syllable *nū* to the root, as in *zak-no-mi*, *chi-no-mi*, &c. The change of *nū* into *no* is according to euphonic principles.—See Bopp's Sansc. Gram., p. 191.

the corresponding Greek word: the elements are respectively *πηγ* and *pag*, and are seen in the numerous classes of words, such as, *πηγ-μα*, *πηκ-τὸς*, *πάγ-η*, &c., and *pactum*, *pacs* (*pax*), *pac-iscor*, &c. Had Professor Dunbar then simply said, ‘stem, *πηγ*,’ we should have had no objection to his account of *πήγνυμι*. But Dr. Donnegan has given us an infusion or tincture of what he calls in his preface ‘the fascinating theory of Hemsterhusius.’ We feel very confident that our readers will be proof against the charm.

We have taken this very simple instance of *πήγνυμι* only the better to explain our meaning; we shall see how the obsolete-word-system works in other cases:—

Dunbar.

ΓΙΝΟΜΑΙ, or *γίνομαι*, to be, &c. It seems to have been derived from *γάω*, *γίω*, *γίνω*; hence *γίνομαι*, *γίγνομαι*, *γίγνομαι* and *γίνομαι*. From *γίνω* comes *γένω*, and i. f. mid. *γενήσομαι*, &c.

Donnegan.

ΓΑΩ, p. *γίγακα*, *γίγηκα*, part. *γεγηκώς*, &c. Etym. from the Ionian form *γίω* comes *γίνω*, *γίνομαι*, *γεννάω*, *γείνω*, *γίνω*, *γίγω*, *γίγνομαι*, *γίνομαι*, &c.

We have selected the *γίνομαι* of Dunbar, and the *γάω* of Donnegan, because the explanations of them are more like one another than those either of *γάω* or *γίνομαι* respectively in the two lexicons. When we consider how very numerous is the class of Greek words, which in the ordinary lexicons are assigned to *γάω* and *γίνομαι* as their sources, and when we observe also how many varieties these same words exhibit, we shall not be surprised at the devices which the lexicographers have contrived to free themselves from the difficulty. In fact, though not more than half of the words given in Dunbar’s and Donnegan’s list exist, the *stem* contained in every one of them exists in some of the following words:—*γέν-ος*, *γενή-σιος*, *γε-γά-ασι*, *ἐ-γείν-ατο*, *γέννη-μα*, *τηλύ-γε-τος*, &c. Without any further comment on the lexicons we shall endeavour to explain our views on this numerous family of words.

There are two distinct stems in Greek signifying *to beget*, *to produce*, *γεν*, and *γα* or *γε*, as there are two in Sanscrit corresponding, *jan*, and *ju*: indeed, it often happens that two stems, generally identical in meaning, but sometimes not, differ only in this—the one ends with a vowel, as *γα*, and the other with a consonant, as *γεν*. This consonant is most commonly *ν**, or a liquid. The verb *τείνω* is another example, there being two distinct elements connected with it, *τα* and *ταν*: to the list we may add *τίω* and *τίνω*. Now this fact being admitted, we need no explanations like those of Messrs. Dunbar and Donnegan. We only want to know what forms

* We believe that our words *go* and *come* belong to this family; as in Sanscrit *ga* and *gam*.

do really exist in Greek books, and we understand each one without asking about the existence of any other. As for *γι-γνομαι*, we compare it with *γι-γνώ-σκω*, *δί-δω-μι*, or the Latin *gi-gno*, and we perceive the element is the *γν*, the short vowel being dropped: *ἐ-γέν-ετο* needs no explanation, nor do we need to ask if there is a present tense belonging to it, because it is equally intelligible, whether there is one or not. The words *γέ-γον-α*, and *γον-ῆ*, and *γον-εὺς*, exhibit the same stem, with the vowel *ο* instead of *ε*. We have not enumerated these words in the same clause for the sake of deriving *γον-ῆ* and *γον-εὺς* from *γέ-γον-α*, according to the precept of some grammars, but simply because the element is the same in all. We may remark by the way that it is very common for verbs which in the present tense contain an *ε* or *ει* in the penult to have an *ο* in the corresponding nouns in *-ος*, *-η*, *-εὺς*: examples, *νέμω*, *λέγω*, *τέμνω*, *σπείρω*, *πνέω*, *μένω*: *νομ-ός*, *λόγ-ος*, *τομ-ή*, *σπορ-ά*, *πνο-ή*, *μον-ή*. In *γε-γά-ασι*, *νη-γά-τεος*, *τηλύ-γε-τος*, the more simple element *γα* or *γε* is equally apparent.

There are two Greek stems, probably connected, which, from their importance, would require discussion, but unfortunately, so numerous is the family that a mere list of its members would be formidable. We allude to *μα*, which appears in *μεμαώς*, and to *μεν* in *μέμονα*, *μένω*, &c. Dunbar and Donnegan give *μάω* as a real word, without telling us that it is obsolete: we have not yet been fortunate enough to meet with it.

The primary notion of *μα* in *μεμαώς*, *αὐτό-μα-τος*, &c. (*self-moved*), seems to be that of *motion*; and hence we may derive, by an easy transition, the ideas of *passion*, *desire*. The verb *μέμονα*, which is a regular form of *μένω*, means *resolution*, *determination* (Il. ix. 247), which may be readily connected with the common notion of the verb *μένω*, *to remain*. But to explain the connexion of this verb with *μένος*, and the whole family of words implying memory, *μνη-σκω*, *μνή-μη*, &c., would be tedious; we refer to Schneider's Lexicon, and particularly to the word *μέμονα**, where there is very little to find fault with under this head.

We subjoin a few words that we have picked up at hazard, which Dunbar or Donnegan give as existing words, which in fact only exist in Lexicons and Grammars. *ἔω*, *to be*;

* The word *μίμονα* in Il. xvi. 435. need not be translated, as involving the idea of *motion*, though it has a meaning analogous to that of *μίμαα*, just as *to persist obstinately* in a thing is an idea closely connected with that of *zealously pursuing an object*. In the Trachiniae, 984, the word *ἱμῖμονι* appears to be used in its simple sense of *resting on*.

ἔω, *to seat*; ἔω, *to clothe*; ἔω, *to go*; ἔω, *to send*; ἔω, *to satiate*.—Donnegan*. It is no wonder people complain of the difficulty of the Greek language: the ἔω's themselves are enough to deter a prudent man from meddling with it. Dunbar only gives ἔω, *to be*, which will be a great relief to a young student, but then after 'to be' he adds 'to go,' which again will very much puzzle our young student. Perhaps he may infer that in Greek 'to be' and 'to go' are the same thing.

'κάπω, for κάπτω, *to breathe out, to inhale*.—Dunbar.

Is the student to understand from this that there is a word κάπω or not? It is difficult to say; but it is well known that there is no more a verb κάπω than there is a verb τύπω.

We omit any other examples because it is against the principle of *obsolete* and *non-existing* words that we contend, and if the amount of error caused by this principle were less than it is, we should still object to recognize it.

III. Both the lexicographers profess to have taken great pains to discover the primary meanings of words, and thence to deduce, by a natural association, the secondary and derived signification. As they have distinctly seen the importance of this principle, while many lexicographers appear not to have had the least notion of it, we may expect to find some improvement under this head. Donnegan, as usual, has occasionally somewhat the advantage, by the aid which he has derived from Schneider, but a total want of judgment in many cases has led him to amplify articles, and consequently to confuse them beyond all reason. Professor Dunbar admits the difficulty of the task which he undertook, and does not feel conscious of having fully succeeded in it, which he partly ascribes to the numerous corrections and alterations which Schrevelius, the ground work of his labours, required. This is an important fact, which will assist us in assigning their due proportion of praise to the two editors, whatever may be our opinion as to the relative value of the two books. Dr. Donnegan certainly has had a great advantage over Professor Dunbar in the choice of his substratum, and if he had only used his materials with more judgment and skill, he would have left us little to desire, for the present, in a school lexicon.

It is only fair to mention some words, which, in our opinion, appear to be almost unobjectionable, as to the significations given, in both lexicons: ἄγαλμα, ἀγάλλω: παρέρχον:

* Nothing could be a better proof of the necessity of pointing out distinctly the stems of words than this extract from Donnegan. When the student knows that *εἶ* is the real stem of the verb *to be*, and *ι* that of the verb *to go*, he will be able to understand these two important words in all the forms in which they may exist in all the kindred languages,

κόσμος, κοσμέω : περόνη, &c. We only mention these few as specimens, which we think are favourable, though we do not warrant every thing found under them. In the word *παρεργόν* Professor Dunbar has the advantage, Donnegan having almost hid all that is good in his explanation under a bushel of words. Under *περόνη* Dr. Donnegan has much the advantage ; indeed the whole of his article *περόνη* is very good, and contains the anatomical significations of *περόνη*, which the Professor has not noticed. Professor Dunbar's article on *περόνη* is concluded by about a dozen lines of a Latin extract from Salmasius. We shall presently say something more about this.

Dunbar.	Donnegan.
'ἀβρός, ἄ, ov, effeminate, luxurious, elegant, delicious.' No etym. given.	'ἀβρός, α, ov, splendid, magnificent, stately, gorgeous, renowned,' with twenty lines more of reference, explanation, &c. 'Etym. the most probable that of Buttinann, ἄβη, ἄβ. See ἡβη. Dor. for ἡβη.'

We have given the whole of Dunbar's article, except two quotations, in which the word is used adverbially ; our reasons for not giving all Donnegan's must be obvious. The third column contains our own view of all that is necessary to give a student a proper conception of the meanings of this word. We have not given all the varieties of meaning, with their references, because we think this is entirely superfluous and out of the province of a lexicon, particularly one on so limited a scale ; but we have attempted to place the meanings in a more natural order than either Dunbar or Donnegan has done. This and a few more samples that we shall give will show the connexion that subsists between the primary meanings of words and the true etymology.

Dunbar.	Donnegan.
ῥυθμός, οὔ, ὁ, rhythm, cadence, Aris. Nub. 638 ; what is now called measure both in poetry and music ; harmony, proportion ; a measured movement of any kind ; the form or figure of the alphabetic letters. Herod. v. 58, &c.	ῥυθμός, Ion. ῥυσμός, οὔ, ὁ, measured movement, as that of the body and feet in dancing ; the modulation of the voice in singing ; regulated cadence ; harmony ; a harmonious flow in discourse, &c. &c.—arrangement of parts, in general, according to due rule or proportion, &c. Etym. original s. circular motion, as of a body twirling round, and the word has a common origin with ῥίμβω, ῥέπω.

The fault of Dunbar's *ῥυθμός* is the want of arrangement, and the absence of any thing that guides us to the proper notion of the word. Donnegan's is in substance the same as Schneider's article. The explanation which we have attempted is not complete ; we have only given what we conceive to be the *primary notion* ; the rest easily follow,

ῥυθμός, or ῥυσμός, is a word of similar formation to ἀρθμός, δεσμός, the euphonic ϑ, or σ, being introduced, together with the suffix μος. We doubt if this word should be connected with ῥέμβω and ῥέπω. Its simple notion is that of *figure* or *form, originating in motion*; but, as we have seen, its derived senses are often limited to that which results from motion—shape, proportion, and arrangement.

Ῥίκη, properly, *the decision of a judge; law, right, justice,* &c.—Dunbar.

Ῥίκη, prim. s. *established custom, usage, having the force of law, way, manner, practice, habit,* &c., and a great many other significations.—Donn.

We have only taken a few of the significations to show what is the primary notion of δίκη, according to the two lexicographers. As to the numerous derived notions, they are all found in the two books, and we believe are in the main very correctly given. But we do not see how a student can derive any of the secondary meanings from the primary one of Dunbar. Surely the decision of a judge is not that from which our notion of *right* and *justice* are necessarily derived; the decision of a judge is founded, or ought to be, on some notion that existed before his office. This notion, as we have already said on another occasion, we believe to be that of—*equality, an equivalent, compensation, fine, punishment*, &c., and we put *justice* at the end of them, as being a complex idea which takes in all the rest.

We have the same objection to Professor Dunbar's τιμή.

Dunbar.

τιμή, ἥτις, ἡ, *honour, respect, reverence, veneration, dignity, reward, the price at which any thing is valued*, Demosth. 563, 8, &c. &c. From τίω, to honour, &c.

Donnegan.

τιμή, ἥτις, ἡ, *the price or value of any thing; estimation; hence, honour, &c.* See τιμάω.

Dr. Donnegan's article is clear and precise, offering to the student a leading notion, with which he may readily associate all the derived significations of the word. In this way, too, we connect τιμή with the verb τίω, τίνω, and τινύμι, in all of which the notion of *price* and *payment* is the leading one. We accidentally stumble on a small error in Dunbar, under the head of the verb τινύω*, which is explained, 'to pay, to expiate.—Eurip. Or. 317.' In the passage referred to, the word is τινυμέναι (particip.), and has a different meaning from that assigned to it. The signification which Professor Dunbar gives to what he calls the middle form of τίνω belongs also to this passage in the Orestes.

We have said enough to show that neither of these two lexicons is faultless as to the *order* in which the significations

* There is no verb τινύω; the word is τίνυμι. See Schneider.

are arranged. Dr. Donnegan also errs continually in giving us a number of vague and almost synonymous words, which add nothing to the meaning, but tend very much to increase the bulk of his book and to confuse the reader. It remains now to express our opinion, that in the majority of instances, the words are well and fairly explained in both, and certainly in many cases much better than in the lexicons hitherto used. The errors in this department of the subject are generally to be attributed to the defective etymological knowledge displayed in both lexicons; and as we have already asserted that the amount of errors under this head is, in our opinion, very considerable, it follows that it must affect, to a certain degree, a large portion of the explanatory part of the lexicon. It is not because we cannot find materials to justify more fully our assertion that we now leave this part of our subject.

IV. This division is that which treats of the relationship of words to one another in sentences. This, in fact, is syntax, and the complete study of it involves the study of the whole language. It is indeed no part of lexicography, properly so considered. If a Greek lexicon were so constructed that for each meaning assigned to a word, some passage were quoted, or referred to, such a lexicon would be a very complete one, but much too large and cumbrous for common use. The examples produced to support a particular interpretation of a word would also at the same time show how such a word, if it were a verb, adjective or preposition, affected the case, &c., of other words, with which it came in connexion. It is the practice in our ordinary lexicons to show such facts as those mentioned in the last sentence, and also to insert under such verbs as *δίδωμι*, *τίθημι*, &c., a great number of short expressions, commonly called phrases, which a student will meet with in his reading. It is our opinion that school lexicons are too much loaded with matter of this kind. Such phrases, when they do occur, are in general easily interpreted, in accordance with the notions of syntax derived from a good grammar and from a master's instruction. It is certainly useful to give in a lexicon the more *difficult* kind of expressions, but an examination of Professor Dunbar's or Donnegan's book will show that they are rather overloaded with matter of this kind. Though we differ from these two lexicographers as to the necessity for so much syntactical matter, we believe that this is the best part of both the lexicons, and we also believe that they may fairly claim credit for their labours in this department. It is true, materials were most abundantly provided to their hands, this being one of the divisions of grammar that has been much cultivated, to the almost total

neglect of etymology. Dr. Donnegan's lexicon contains much more matter of this kind than Dunbar's: see ἐπιβαίνω, ἐπιβάλλω, τίθημι. But this is not always the case: Dunbar's πᾶς, for example, is much longer than Donnegan's, and might with great advantage be cut down to half the size. Surely such matter as the following, though quite correct, is out of place in a lexicon: 'πᾶς ἄνθρωπος, every man, πᾶν ῥῆμα, every word, πύλαι πᾶσαι, all the gates: πάντα νέκυν, the whole dead body, &c.: πάντες ἀριστοί, all the best,' and so on. There is a considerable degree of sameness in the difficult expressions, such as πύλαι πᾶσαι, &c., which the two lexicographers have been so kind as to explain; but neither of them has noticed a peculiar usage of πάντα, in Herod. iv. 88. ix. 81.

In the interpretation of indeclinable Greek words, such as μὴ, μέγρις, ἄν, ἐπεὶ, ὅτε, ἡνίκα, &c.*, and the prepositions, we are of opinion that much more liberty should be allowed in a lexicon. To give a list of the various significations of such words, without at the same time giving a complete phrase (containing a verb) in which they occur, is mere trifling. If such words are to be explained in a lexicon, (which we do not maintain with respect to an elementary one,) they ought to be explained by a regular series of examples, translated in the best idiomatic manner. This has been done to a considerable extent in both lexicons, and if not done completely, the difficulty of the task may be pleaded as an apology.

The difference between ἐπεὶ and ὅτε is not at all well explained in Dunbar; both the articles are very defective: in Donnegan ἐπεὶ is better, but not good "Ὡςτε, to take another example, is very inadequately explained in Dunbar; but in Donnegan very fairly. Again, after a careful examination of διὰ in both lexicons, we are of opinion that this preposition is amply explained; and if all the rest are done as well, this part of the lexicons is certainly good. We must not be understood as giving unqualified praise even to this part; and we make not this reservation from a spirit of hypercriticism, but because we observe some slight faults, according to our notions. At least, whether faults or not, they seem so to us, and therefore we call them so.

V. This head treats of the technical and scientific meanings of words. We take it in a very wide sense, as comprehending all words particularly relating to science and art, such as terms of botany, medicine, jurisprudence, measures, astronomy, geo-

* The mention of this word reminds us of some curious matter in both the lexicons: ἡνίκα is said by Dunbar to come from ἡνίκα, but Donnegan says from πῆ and ἡνίκα. Of course Donnegan's verb πάγω (see above) should come from πῆ and ἄγω. If we write down ποῖος, τοῖος, οἷος: πότε, τότε, ὅτε: πηνίκα, τηνίκα, ἡνίκα, there will be no occasion to discuss the matter further.

graphy, &c. It is certainly the most difficult part of a lexicon, and one that requires more varied kinds of knowledge than Greek scholars generally possess: indeed, the complete interpretation of the technical terms used by the Greek writers on surgery, natural history, &c. properly belongs to a Lexicon for those particular authors, and is beyond the province of a school Dictionary. Schneider's lexicon is excellent in the explanation of many difficult words of this class; but Professor Dunbar's has most amply fulfilled the promise of the title-page in giving a 'variety of critical, philological, and scientific matter not hitherto found in any Greek dictionary.' Very frequently, instead of clear and short explanations, we find, under such words as *τίφη*, *τίφος*, *σύριμα*, *πτύχη*, *πτέρυξ*, *ὕπνιον*, sometimes one full closely-printed column of Latin extract from Schneider's Index to Theophrastus, from Salmasius, or some other critic, occasionally lengthened out with a discussion in English, long enough for the Classical Journal. Under the word *πτέρυξ* there are nearly one hundred closely-printed lines in Latin; but under *κερκίς* there is a Latin extract of more than one hundred and thirty lines. There are many objections to this; first, nobody will read such extracts, particularly young students, and they will do quite right, because, if they read, they will not understand; secondly, such extracts, being in Latin, are contrary to the very principle of the book, and there is no evidence that the Editors have either read them, or understood a large part of them*. The only proof they could have given of this, would have been a systematic condensation and arrangement of all that is useful in these long quotations, and *in English*. When we say they probably did not understand a large part of the substance of their Latin extracts, we mean to make no further charge against them, than all Greek scholars feel they must submit to; but a lexicographer should consult his friends on such difficult matters, and briefly express in English the result of their opinions and his own study. Again, we have most prodigiously long dissertations in English in Professor Dunbar's lexicon. They are occasionally exceedingly learned, but in our opinion out of place. The word *Ἀνδρείκελον* is discussed in nearly two columns of the same lexicon, and its various significations are traced with great diligence. Donnegan's article *ἀνδρείκελον* is very deficient. The only

* A considerable number of words, such as *λιβανωτός*, *ώκεανός*, &c., are found in an appendix to Dunbar's Lexicon, having been got ready too late for the main body of the work. They are in general explained in the same way, by Latin extracts from various writers. We think it would be a great improvement if all the more difficult words of this kind were reserved for an appendix, in which a little more latitude could be fairly allowed.

question with us is, whether such dissertations, however good in themselves, are properly admitted into a lexicon, especially when the word discussed is one that a student may not meet with during years of Greek study. If we admit the principle of introducing such dissertations, we can have no objection to the advertisement with which that on ἀνδρείκελον is wound up: 'in no dictionary has this word ἀνδρείκελον been fully developed; its various meanings diligently collected, methodically traced, and philosophically defined.' This appears to belong to the title-page, and to have been transposed here by some blunder of the compositor. Under the head καὶ θάρσις we have again a long discussion, entirely unsuitable to any place except a commentary on Aristotle's Poetics. Various writers are referred to under this word, Mr. E. H. Barker, Milton, Thomas Taylor, and Dr. Copleston.

Dunbar.

Ἀσπράγαλος, the vertebræ; the ancle-joint; also a die or bone to play with, &c.

Donnegan.

Ἀσπράγαλος, a vertebre, one of the small bones of the neck or back, &c., the bone in the foot on which the tibia rests, &c.

Dr. Donnegan has correctly defined the true anatomical signification of ἀσπράγαλος. In the passage of Herod. iii. 129., probably the word is not used in its strictest sense, since it is most likely that the accident that befel Darius was a simple dislocation of the ancle. If it really was the ἀσπράγαλος of Darius, that had slipped from its place, (which sometimes happens,) the Egyptian doctors had a more doubtful kind of case to deal with, and the king had reason to be grateful to Doctor Demokedes of Croton, for setting him on his legs again.

Dunbar.

ἀρτηρία, an artery, the windpipe. From ἀίρα τηρεῖν, to hold air, because it was once supposed that the arteries were filled with air.

Donnegan.

ἀρτηρία, the windpipe. Hippoc. an artery; a blood-vessel, Soph. Tr. 1056. Th. ἀίρα τηρεῖν, to preserve air.

Dr. Donnegan's definition of *windpipe** is perhaps better placed first than the word *artery*: *air-tube*, however, or *air-passage*, would be a more correct general explanation of the sense in which this word was used, though we believe it was sometimes applied to the veins also. But in the passage of the Trachiniæ referred to, it does not, in our opinion, mean a blood-vessel. The ridiculous etymology of ἀρτηρία is not worth notice. Donnegan, after giving the wrong one, gives the right one too—'like ἀορτή from ἀείρω.'

* See Foësius, Ἀρτηρία. In Hippocrates it seems to have only the meaning of windpipe.

Dunbar.

σιλλικύπριον, an Egyptian tree, from the fruit of which oil was extracted. Herod. ii. 94. The *Palma Christi*.

Donnegan.

σιλλικύπριον, a shrub, *Palma Christi*: *Ricinus communis*. ¶ From its fruit, the medicinal oil, castor oil, is obtained.

There is more information in these two short articles than ordinary lexicons have been accustomed to give; and we think there is all that is necessary. We prefer, however, the word '*shrub*,' to '*tree*,' for the same reason that we would rather call peas and beans, *shrubs* than *trees*; but it is easy to find a better name than either *trees* or *shrubs*, for an annual plant produced from seed.

The mode in which the two lexicographers treat the word σίλφιον is a good specimen of the general mode of explaining similar words in these two lexicons. Donnegan gives the usual explanation of this word in about ten lines of English, with its botanical name. Dunbar gives near forty lines of Latin explanation, which is in a form so repulsive, from being mixed up with references such as, *Hippocr. Morb. Mul.* 2,626, &c. *Nat. Mul.* &c., &c., that it is absolutely impossible that any young student can ever be induced to look at it.

Σικύη is well explained in the lexicons as one of the 'gourd' family, to which Donnegan adds the signification of a '*cupping instrument*,' the Latin *cucurbita*. Dunbar has omitted this signification.

Dunbar.

ΚΡΟΚΟΔΕΙΑΟΣ, a crocodile, so called because φόβον διῆλα, it is afraid of saffron; also, a kind of subtle or sophistical question.

Donnegan.

ΚΡΟΚΟΔΕΙΑΟΣ, the crocodile: *Lucerta Stellio*—a certain form of syllogism.

Dunbar has altogether omitted the primary meaning of this word, which, it is clear from Herod. ii. 69., is properly a *lizard*. When the Ionian Greeks went to Egypt, and saw the great monster of the Nile, they called him the '*lizard*,' or '*the big lizard*.' But we learn from Herodotus also, that the Egyptian name for the animal was χράμψα, if the word be written right in our present editions. Captain Light, in his *Travels in Egypt*, (p. 47.) tells us, that the native people still call the animal *Timsah* *. We say nothing about the etymology of the word κροκόδειλος, because, though it has the appearance of a compound, we are unable to assign its origin.

The ἰβίς, according to Dunbar, is '*the ibis, an Egyptian bird which devours serpents*.' This is very incomplete. Dr. Donnegan, referring to Herod. ii. 76. says there were two kinds of ibis, and he adds some other information. Two species at least, and we believe more, are known in Egypt:

* *Timsah*, the common name among the Arabs for a '*crocodile*,' is a Coptic word, *emsah* or *hamsa*, with the Coptic feminine article (t) prefixed.

the one is the *Ibis religiosa*, which is the second ibis of Herodotus. The other, the *Ibis ardea*, is the scarlet ibis, and therefore not the first ibis of Herodotus, which is completely black. As to their eating serpents, we rather doubt that fact, for if Herodotus is the only authority for this: we must recollect it was no common snake, but *his winged serpent* of Arabia, that *his* first ibis was accustomed to devour.

Dunbar.

τόνος, *a lathe; a turner's wheel*, Eurip. Bacch. 1056. Herod. iv. 36. *a graving tool; an instrument with which any thing is hollowed out.*

Donnegan.

τόνος, *a turner's instrument; a lathe for turning wood, &c. &c.; an instrument for describing a circle, serving the purpose of compasses. Mathem. Vett. p. 53, interpret. Weiske.*

The explanation of this word in Schneider is so complete, that we give a translation of it at full length, as a specimen. Dunbar, it will be observed, has omitted that signification of the word, which probably is the primary one.

‘Τόπος, ὁ, a carpenter's instrument for forming a circle or semi-circle and rounding a piece of wood, corresponding to our compasses; probably, a peg fixed fast with a string attached to it, which, by being kept stretched and carried round, would form a circle. See Lat. *tornus*.—Theogn. 803. Herod. iv. 36. 2. A turner's chisel, by which wood and other suitable materials are rounded, hollowed, and smoothed. 3. A chisel, graving-tool, for the purpose of working in relief, or smoothing and polishing, *sculptum, cælum*.—Voss. Virg. Ecl. 3, 38. 4. That which is produced by the instruments described, a circle, rounding, bending, curved line, hollow.’

We consider this explanation of Schneider's to be in every respect very much preferable to the two just given. Neither in the passage of the Bacchæ, nor in that of Herodotus, as referred to by Dunbar, does the word mean ‘either a turner's wheel, or a graving-tool.’ In both cases it has the sense which Schneider gives under 1, with which the reader may compare a passage in Xenophon, Περ. i. 6.

Dunbar.

ξύανον, *an image or statue, a piece of carved work*. Hesych. ξύανα, ἀγάλματα, ἰδωλα. No etym. given.

Donnegan.

ξύανον, *a work performed by carving or polishing, &c.; a carved image of stone or metal. Th. ξίω.*

In Pausanias this word has a particular meaning,—a statue of *wood*. As far as we recollect, we think that, in Pausanias, the word is restricted to this signification:—see Pausan. 8. 17, 2. where he enumerates the different kinds of woods of which ξύανα were originally made.

The word τóκος is briefly and insufficiently explained by Donnegan. In Dunbar we have near two columns, a little more than is necessary, but still the article is a very good one. The various uses of the word τóκος in connexion with

the rate of interest certainly require some explanation, and we are surprised there is nothing about them in Schneider.

Under the word ἀρχή, Donnegan, Dunbar, and Schneider omit the signification of the *end of a rope* (Herod. iv. 60); and, what is a still greater omission, they do not notice the signification of *ropes* or *cords*, which occurs in Acts x. 11. Diodor. i. 35, ἀρχὰς στυπίνων. Neither is this sense given in Stephens, 1572. The common version of the passage in the Acts appears to us not quite correct.

Dunbar.

χηναιλώπηξ, vulpanser, a brent goose.
Herod. ii. 72, &c.

Donnegan.

χηναιλώπηξ, a bird of the goose or duck kind, &c. Egyptian goose, according to Geoffroy.

We do not understand Professor Dunbar's explanation. In the passage of Herodotus referred to, undoubtedly the *Egyptian goose*, or *swan*, as some call it, is meant, which is sculptured on some of the temples, and may be seen on one of the small obelisks in the British Museum.

The word Καρυατίδες, an architectural term signifying 'female figures that support an entablature,' is omitted in both lexicons: also the architectural signification of τελαμῶνες, 'male figures supporting an entablature,' is omitted both by Dunbar and Donnegan. Both significations are to be found in Schneider. The word Ἀτλας is also used in the same architectural sense as τελαμῶν, and it is rightly explained by Donnegan; who, it is only fair to remark, says, under the head of Ἀτλας, that τελαμῶν also has the same architectural signification. Professor Dunbar defines Ἀτλας thus—'a statue supporting any thing on its head:' this is not sufficiently precise. As an example of another architectural term, we may add that διάστυλος is omitted by Dunbar, but briefly and correctly explained by Donnegan.

Under the head of ῥοθίος Dunbar has entirely omitted its military signification in conjunction with λόχος, which is correctly given in Donnegan as 'the column or narrow front,' opposed to the φάλαγξ or line. The word φάλαγξ itself is explained in Dunbar to be 'a phalanx, or large body of men. Xen. Cyr. iii. 3, 27, &c.' Our readers must be well aware that to explain *phalanx* by *phalanx* is not very satisfactory; and as to what follows immediately under this head, it is entirely wrong.

When discussing the gold coin called a Daric, Professor Dunbar quotes Rees' Cyclopædia, and gives the value of this coin both in English shillings and dollars; then he gives another valuation which makes it less by one half than that found in Rees; and finally he quotes Gosselin's valuation, of 28½ French francs. It is a pity the editor could not believe

M. Gosselin, who was a perfect master of the subject. Dr. Donnegan tells us the Daric was worth 'nearly two guineas,' being about twenty Attic silver drachmæ, which drachmæ, on turning to the article *δράχμη*, we find to be worth fourpence apiece. This seems to us very indifferent arithmetic.

We will take another coin. The *Κυζικηνός* is omitted in Donnegan; but it is correctly stated by Dunbar to be equal in value to 28 Attic drachmæ, as Demosthenes tell us in his oration against Phormion. There are, however, gold coins extant attributed to Cyzicus, of various sizes; and probably the stater of which Demosthenes speaks, is not known.

We shall conclude with the examination of a few terms, somewhat connected with politics and law. The words *ψήφος*, and *ψηφίζομαι*, seem to be, in general, correctly explained in the lexicons, and among the significations of *ψηφίζομαι* we find 'to give a vote by means of a pebble or counter.' Though this is quite true, it does not explain the thing fully; one of the most important meanings of this word in Demosthenes is, to vote by ballot, that is, secretly, as the orator distinctly expresses it in his oration against Neæra, where he is speaking of the precaution adopted in giving a foreigner the rights of citizenship*. We contend for the same signification, as applicable to the choice of magistrates, in the word *λαγχάνω*, which is often very absurdly explained 'as chosen by lot.' With respect to the choice of magistrates at Athens, when it was not done by *χειροτονία*, or show of hands, it was effected by the ballot. In a note, apparently added by the translator, vol. ii. p. 278, of Boeckh's Public Economy of Athens, we read,—'Lastly, Aristides gave all the Athenians the right of filling the situation of archon by casting lots, without any distinction of property, &c.' Mr. Boeckh also all along talks of choosing archons by *lot* (see p. 276): we wish he would inform us how this strange business of casting lots for the archonship among all the citizens of Athens was managed.

The word *δαιτητής* is simply translated an 'arbiter' by Dunbar. Donnegan adds, 'persons who acted as umpires to decide matters in litigation; they were named by the archon, or chosen by the parties themselves.' There were certainly two kinds of *diætetæ*, but it is our opinion that one set (the *κληρωτοί*) were public functionaries, chosen by ballot.

Both of our lexicographers have omitted to notice the tech-

* "Ἐπειτ' ἐπειδὴν πιστῇ ὁ δῆμος, καὶ δὴ τὴν δωρεάν, οὐκ ἔῃ κυρίαν γινέσθαι τὴν ποίησιν, ἵαν μὴ τῇ ψήφῳ τὴν ἐπιούσαν ἐκκλησίαν ὑπερῆκεν ἰσχυρίσιν Ἀθηναῖοι ψηφίσωνται, κούβητην ψηφίζόμενοι. τοὺς δὲ πρυτάνεις κλειύει τιθῆναι τοὺς καθίσκους (ballot-boxes) ὁ δῆμος καὶ τὴν ψήφον δίδοναι προσίσκοντι τῷ δήμῳ.

nical meaning of the word ὥδωρ, when it signifies a *clepsydra*, a measure of time by which the length of speeches in the courts of justice was regulated. The word νόμος also does not appear to be clearly defined as to its proper acceptation in the orators, as distinguished from ψήφισμα. Of the latter word the lexicographers correctly remark, that it is a statute passed by votes of the people, in its proper sense. But the word νόμος, as we see from Demosthenes, signifies the constitution of the state, certain fixed principles, (many of which, at least, were preserved in writing,) consistently with which even laws must be made. This distinction between the constitution of a state, and the laws enacted by a legislating body, will be clearer to those people who possess a written constitution. Dunbar and Donnegan, indeed, call it, in one sense, '*custom, usage, established law,*' but this is by no means sufficiently clear and precise.

Καθάπτομαι, in the sense of '*citing as witnesses,*' with a gen. case, (Herod. viii. 65.), or '*adjuring in the name of the gods,*' (Herod. vi. 68.) is omitted by Dunbar, but given by Donnegan. Closely allied to this is the signification of κατά, with a gen.—(See Demosth. against Aphobus, ψευδ.), in formulæ where the strongest asseveration is intended.

Dunbar.

ἕως, a boundary, &c.; a mark set on any thing pledged; a guide post.

Donnegan.

ἕως, a boundary, &c.; a mark with a piece of writing annexed, fixed to the walls of houses which were mortgaged, or a stone, or post, set up in a field under such circumstances, &c.

Donnegan's explanation is more exact and complete; and will be useful to a student who meets with the term in the second oration of Demosthenes against Onetor. We may add that the action of ἐξουλή—ἐξουλήs δίκη—which is the subject of the orations against Onetor, is also more fully explained in Donnegan than in Dunbar.

Dunbar.

οἰκίτης, one of the family, &c.; a servant; also, a slave. Æschin. c. Ctes.

Donnegan.

οἰκίτης, generally a slave or servant, but sometimes in the plur. a wife and children. Xen. Cyrop. 4, 2. 2.

We prefer the second explanation, because the political import of this word in the orators is undoubtedly and exclusively a *slave*; and it has just the same meaning in the passage of the *Cyropædia*, to which Donnegan refers, as showing the meaning of a *wife and children*. Some passages in Herodotus (book viii.), to which Schneider refers, are, probably, more favourable to this second signification of the word; but in the same book (chap. 4. and others), it would

appear to be limited to the signification of ‘*slaves*,’ from the word τέκνα (*family*) being used in connexion with it.

Professor Dunbar’s Lexicon contains, at the end, an English and Greek Lexicon, intended to aid students in writing Greek. We have not examined it.

Proper names also are very often given by Professor Dunbar, which, in a lexicon on a large scale, we should be glad to see, solely for the sake of the forms of such words. The complete explanation of them clearly belongs to a different kind of book. In a lexicon such as Dunbar’s it is only a very small number of such names that can find admission; and there is, therefore, no great use in inserting them, especially as the explanation must unavoidably be imperfect. From Professor Dunbar we learn, among other things, that ‘Σοῦσον signifies a *lily* in the Phœnician language. Hence Susa, the name of a city in Persia.’ We should be glad to see proof of the first part of the assertion*, and that being established, we should ask for an explanation of its connexion with the second part.

‘Κῶς, Κοῶς, and Κεῶς, the name of an island, Cos.’

This is the old blunder of Dr. Lempriere’s dictionary, which seems to bid defiance to all attempts to correct it.

We have endeavoured to examine these two lexicons in such a way as to point out to those who use them, wherein they are most defective: and we have done this with the hope that, as both these books contain much useful matter, a diligent student may avail himself of what is good without being misled by their errors. Should Dr. Donnegan’s attain a third edition, we would suggest the omission of at least one-fourth of the present matter; for if this were done with judgment, there would be ample room even for *additional* useful and necessary information, while the book would still be reduced in bulk, and might be lowered in price. A great deal of space might be saved by simply omitting such information as ‘ἀποδείξω, *fut.* of ἀποδείκνυμι’—‘θάλε, *poet.* for ἔθαλε, 3 pers. sing. 2 aor. of θάλλω’—‘Ἑλένα, Dor. for Ἑλένη, Helen’—Ἑλένη also has a separate article. Such matter as this is entirely useless, even for the lowest school-boy. As to Messrs. Barker and Dunbar’s, we conceive that the same remark will apply particularly to those long dissertations and the heavy Latin extracts, which rest like an incubus on the lighter matter. The whole of the etymological department too requires cleansing out as much as the Augean stable, and

* Probably the lexicographer may be alluding to the Hebrew word שׁוֹשַׁן (*Shoshan*), which is translated *lily*. Kings i. 7, 22. *Sus* (σοῦσα) is a Persian word, and so is *Shus-ter*, a modern town on the *Abzal*, but *Sus* or *Shus* does not mean *lily*.

we beseech the learned editors to apply themselves to the work with all the vigour of the son of Jove. When this is done, we are ready to pronounce their dictionary a useful and a much improved work.

We hope it will not be inferred, because we have pointed out what we consider to be a few errors in these books, that we have no proper sympathy with those who labour in the vineyard of lexicography. We do sympathize most sincerely with the anxiety that must be felt by an author for the reception of a work on which he has expended so much time and labour. But the present age will be a better patron than the Prince of Lexicographers found, though he dedicated his book to crowned heads and learned bodies; and we hope no scholar of our own time will have occasion to make the complaint which Henry Stephens pours forth in the following homely but expressive lines* :—

Thesauri momento alii ditantque beantque,
 Et faciunt Cræsum qui prius Irus erat.
 At Thesaurus me hic ex divite reddit egenum,
 Et facit ut juvenem ruga senilis aret.
 Sed mihi opum levis est, levis est jactura juventæ,
 Judicio haud levis est si labor iste tuo.

STEWART'S CORNELIUS NEPOS.

Cornelii Nepotis Vitæ excellentium Imperatorum ad fidem optimorum Codicum castigatæ; Notis, Chronologia, Calendario, Vocabulario, et Nominum propriorum Indice illustratæ, studio Alexandri Stewart.—Editio octava. Edinburgi: sumptibus Oliver et Boyd, 1830. Price three shillings. 12mo. pp. 364.

WE should have been surprised at the unbounded eulogies, which the present editor and other commentators have bestowed upon the writings of Corn. Nepos, had we not long observed the uninquiring simplicity, with which every virtue is allowed to the writers of Greece and Rome without distinction, and the merits of a Nepos, a Suetonius, or a Sallust, are confounded with those of really valuable authors, such as Herodotus and Thucydides. Nearly all the Roman historians unfortunately seem to have been only manufacturers of elevated sentiments. Even Livy and Tacitus, though beyond comparison superior to those mentioned above, are still open, particularly the former, to the charge of paying too much attention to the scenic effect of their story. Perhaps, the

* See life of Henry Stephens (Etienne), *Biographie Universelle*.

only portion of Roman literature of any great value in an historical point of view, is contained in the Correspondence of Cicero; which, while it discovers to us much of the real history of those times, enables us also to judge, in general, how little dependence is to be placed upon what commonly passes for historical truth. Had we possessed the letters of Atticus to Cicero, the treasure would have been complete; even in the imperfect state of the correspondence, we are still able to form a much more correct notion of the character of Atticus, than we can do from the professed life of that Roman by his intimate friend. But if Nepos' life of Atticus disappoints the most moderate expectations, it is a finished portrait compared with the lives of the 'Eminent Commanders.' Our editor, indeed, considers that their very brevity is a recommendation to the young and volatile reader. From this we wholly dissent. We believe that the youthful mind can only be interested by minute details. To a boy, a full account of any single event, a battle for instance, would be infinitely more amusing than any outline of history rapidly passing from event to event. Biography, we grant, is the very thing to interest him, but that biography must not be after the fashion of Nepos. Without taking into account the language, which, we ask, would a boy prefer, the life of Pelopidas by our author in four duodecimo pages, or the life of Robinson Crusoe in four hundred? Nepos gallops over his ground so rapidly that we have never time to see any thing. Thus in the life of Hannibal, c. 4.

'Confluxerat apud Rhodanum cum P. Cornelio Scipione consule, eumque pepulerat. Cum hoc eodem de Clastidio apud Padum decernit, saucium inde ac fugatum dimittit. Tertio idem Scipio, cum collega Tiberio Longo, apud Trebiam adversus eum venit. Cum his manum conseruit, utrosque profligavit.'

From this specimen of his speed, we cannot be surprised at his having written a universal history in three books. Catullus seems a little sarcastic, when he says to his friend:

Ausus es unus Italorum
• Omne ævum tribus explicare chartis,
Doctis, Jupiter, et laboriosis.

If his *Chronica* too were like the lives, Ausonius may perhaps be interpreted literally, '*instar sunt fabularum.*' The last consideration with our author is historical accuracy. Thus, in the passage we have just quoted from him, there are two mis-statements. At the skirmish on the Rhone, for it was no more than a skirmish, neither Scipio nor Hannibal was present; and the battle of the Ticinus had little relation to

Clastidium. We do not complain of this last battle being referred by Nepos to the Padus, for Mr. Cramer, we think, is clearly wrong in placing the site of the engagement so far up the Ticinus. Indeed, Polybius himself, in one passage (x. 3.) calls it the battle of the Padus. The actual position was most probably near the confluence of the two rivers.

Moreover, the blunders of Nepos are aggravated by the Latin titles of the chapters inserted by the modern editors. In the same life of Hannibal, the summary of the third chapter concludes with—*H. Alpes in Italianam transit*; and the next begins—*H. apud Rhodanum vincit*. Of course, the pupil looks for the Rhodanus in Italy. Summaries are very useful; but they should be correct, and in English. The title to Phoc. c. 2. contains—*Phocion in invidiam incurrit—Proditum Piræum*. Why not *proditur Piræus*, rather than a helpless accusative?

But we must speak more particularly of this edition. We were pleased to find, on opening the book, that the quantity of the syllables was marked in it; for a correct pronunciation depends upon early habit, more than upon knowledge; and a good habit is thus very easily secured, notwithstanding the ignorance of both master and pupil. The principle by which the editor has been guided in marking, or not marking syllables, we do not perceive; but having marked so many, we think he would have done better in marking all that are not determined by position; the more so, as in many schools it is now the practice to distinguish every long vowel by the pronunciation. In casting our eye along the pages, we have observed a few errors in the marked quantities. Some of them are most probably to be referred to the printer, as *aliquōties*, p. 126, *contrāque*, p. 95, *commūnivit*, p. 47, *impedimentum*, p. 246. Others are systematically wrong: as, *postrīdie*, p. 275, *quotīdie*, p. 284. That these syllables are long, is too well known to require any reference to Latin poets. Indeed, the forms *postrī*, *quotī*, are only datives of the *o* declension, like *unī*, *ullī*, *Mileti*, &c. *Suspīcio* again occurs in pp. 28, 29, 30, 89, 94, 140, 161, 297; but the syllable in question is long, as we had occasion to observe in some remarks upon Terence in our last number. The same work which has established this error in our schools, we mean the *Gradus ad Parnassum*, is also responsible for *recūperandum*, as our editor marks it, p. 127. For the long syllable, the *Gradus* quotes what it pleases to call an iambic line:

Tāntūm stūdēns ūtī nātūm rēcūpērēt.

Of course, no authority is given for the line. The exist-

ence of the two forms *recuperare* and *reciperare* is alone almost sufficient evidence that the vowels are short. The long *u* and *i* were not thus convertible. But the question may be decided by the Rudens of Plautus, 5, 1, 2. where the metre corresponds to

A cáptain bold of Hálifax, | who lived in country quárters,
Quem ad rēc'peratorés mōdo | damnávit Pleusidíppus.

Another instance occurs in an iambic trimeter of the same author.—Bacchid. 2, 3, 36. where the reader should recollect what we stated in our last number, that *quidem* is often a monosyllable in the comic writers :

Postquám quí'm prātor rēc'peratorés dedit.

Utrōbique, pp. 147, 303, (and we have seen the same error in other books) is at variance with the usage of both Horace and Plautus. There is ground indeed for a suspicion that the word was pronounced as of three syllables, the letters *obi*, by the silence of the *b*, becoming nothing more than one long syllable. From *uter* (which, like *puer*, was of the *o* declension) *utrōbi* would be the legitimate form for the dative, leading in the end to *utroi*, *utri*. But the timid, who may refuse assent to this opinion, must of course hold the vowel before *b* to be short, as in *nullibi*, &c. Lastly, we prefer *postēāquam* to *postēāquam*, as it is given in pp. 10, 41, 57, 142. The former corresponds to *anteā*, *intereā*, *proptereā*, *quīpropter*, *posthāc*, &c. Those passages which appear to favour the short *a*, are to be explained by a trisyllabic form *postyāquam*. The derivation given in the vocabulary from the neuter plural of the pronoun is at variance with *posthac*, *postquam*, &c., which have the form of the singular feminine. Plural forms indeed seldom enter into the composition of particles.

The text is said to be *ad fidem opt. cod. castig.*; but Mr. Stewart does not specify in his notes any single alteration he has made, nor does he state the edition which he has chiefly followed. On comparison, we find he has *not* adopted the text of Fischer. In Cim. c. 3., Mr. Stewart gives us *post annum quintum quo expulsus erat*, the latinity of which we strongly suspect, and Fischer, we find, substitutes *quam* for *quo*, with the authority of the two best MSS., just as in Dion. c. 5, we have *post diem tertium quam*, &c.

Again, in the life of Themistocles, c. 7., a speech of the Athenian is reported in the third person, and concludes (in Mr. Stewart's edition) thus: *Quare si suos legatos recipere vellent, se remitterent: aliter illos nunquam in patriam essent recepturi*. Now the idiom of the language, as Tzschucke, Staveren, Fischer, &c. have observed, requires either *esse recepturos*, or, by a slighter change of the text,

recepturi without *essent*, the participle being attached to *remitterent*. On the whole, however, Mr. S.'s text is good, and accurately printed.

The notes consist of short translations and explanations of customs, and occasionally the pupil is favoured with an *ordo verborum*, and directions to *supply* certain words. Thus, p. 15, on the phrase, *et in terra dimicari magis placebat*, the following note appears: '*Et magis placebat* (supp. *illis*) *dimicari* (supp. *ab illis*) *in terra*, and they wished rather that the contest should be maintained on land.' In the first place, it is absolutely unnecessary (we might say wrong) to supply any thing; but if a pronoun must be supplied, it should be, not *illis*, but *iis*. Secondly, *dimicare* means, not *to maintain a contest*, but *to decide one*. Lastly, by altering the order of the words, the emphasis thrown upon *terra* by its position, is destroyed. The only difficulty in the sentence arises from the passive impersonal *dimicari*, and the attention of the student should have been directed to this alone. In most schools *nocetur*, *resistitur*, &c. are incorrectly translated, *it is hurt*, *it is resisted*. But all such errors will be avoided by teaching a boy, in the translation of those active verbs which do not admit an accusative, to give the meaning, if possible, by attaching some noun to some English verb, thus: *nocere*, *to do damage*; *resistere*, *to make resistance*, &c. With these translations he will require no syntactical rule for connecting the dative with these verbs, whether in the active or passive voice. He will see that *noceor*, *resistor*, are absurdities, and the impersonal forms *nocetur*, *resistitur*, will be translated strictly as impersonals, *damage is done*, *resistance is made*, without any necessity for supplying *ab illis*, &c. Thus, again, *dimicare*, *to decide a contest*; *dimicatur*, *the contest is being decided*; *dimicari*, *that the contest should be decided*.

We have pointed out how the change in the position of *terra* affected the power of that word. A still clearer instance is afforded in the opening passage of the Miltiades, which is thus mangled by Mr. Stewart's *ordo*. '*Quum M. unus floreret maxime omnium et gloria majorum et sua modestia, et esset ea ætate, ut sui cives jam possent non solum sperare bene de eo, sed etiam confidere* (supp. *eum*) *futurum* (supp. *esse*) *talem* (supp. *virum*), *qualem judicarunt* (supp. *eum*) *cognitum*.' Thus *unus* and *omnium*, which the Latin idiom necessarily throws into immediate contact, are barbarously divorced; *ea* loses the intensive power, which Nepos gives it in *ea esset ætate ut* &c. In the text the emphatic *sua modestia* (opposed to the *gloria majorum*)

is well contrasted with the weak power of the same pronoun in *cives sui*. But Mr. Stewart gives *sui* also the strong position, and thus teaches his pupil to disregard one of the first principles of Latin emphasis. *Talem* also loses its power by the change. Indeed the latter part of the sentence is not well represented even in the text, at least we think it would be improved by the following reading: '*talem eum futurum esse qualem cognitum judicarent*. The insertion of *eum* and *esse* has good manuscript authority, particularly the former; and, with regard to *judicarent*, the *imperfect* tense and *subjunctive* mood are both required, we think, by the form of the sentence. The value of the notes, we must also observe, is much impaired by the want of connexion between them. In p. 11 a translation is given of *quum jam in eo esset ut oppido potiretur*. This was right, but in p. 31 we have precisely the same idiom—*quum j. i. e. e. ut comprehenderetur*; and the sentence is again translated. A reference to the first passage would have been a more profitable aid to the student. In these two passages, by the bye, we see no reason why *jam* should be forgotten in the translation. Similarly the phrase, *usu venire*, occurs in Alcib. c. 4 and c. 6; Hann. c. 12; Att. c. 16. In three of these the notes present a translation, but no reference is given from one to another. In the third passage, indeed, our editor has *evenire*; but we have little doubt that the simple verb given in two of the best MSS. is the right reading. We should also state, that the translation of the first passage, '*id quod usu venerat*, as had been usual,' appears to us incorrect. The phrase, we think, always signifies, *to come practically, actually to occur*; and such is Mr. Stewart's translation in the two other passages. In the same way we have translations of *Atheniensium rebus studere*, in Lys. c. 1, and of *Laconum rebus studere*, in Pel. 1; of *eo usus est familiarissime*, in Ages. c. 1; and *illo usus erat familiariter*, in Eum. c. 4. So *convenire*, in the sense of 'to be agreed upon,' is three times translated: in Paus. c. 4; Ages. c. 2; and Hann. c. 6. A reference is, we repeat, much more profitable to the learner, and requires less space.

It would have been better also if the style had been less ambitious than the following: '*cum quo ei hospitium fuerat*, with whom he had a friendship originating in mutual hospitality;' or again, from the same page, '*quo majore religione se receptum tueretur*, that he might make his reception more secure by adding the obligations of religion to those of hospitality.' The latter, indeed, is also objectionable on the score of being incorrect. The opposition between the obli-

gations of religion and hospitality is at variance with the passage itself, and with the general notions of the ancients, who always looked upon the relation of the *hospitium* as something sacred. The following are other specimens of inaccuracy, p. 17. 'The armies of the *Greeks* were divided into regiments, or battalions, called *moræ*, &c.'—p. 292. *Sestertius*, a Roman silver coin, equivalent to *two pounds and a half of brass*, supposed to have been worth of our money about *one penny, three farthings, and three quarters of a farthing*.—p. 357. Sulla, a Roman nobleman of the same *family* as the Scipios.—p. 320. Clastidium, a town of Liguria, or Genoa.—p. 317. Caria extends from the Meander to the Scamander in the Troas.—p. 345. Octavianus, the *nephew* of Julius Cæsar.

At the end of the text we find a tolerably copious chronological table of the events spoken of by Nepos in reference to the Olympic, the Roman, and the Christian eras. We believe the editor has taken this table from one of the editions by Tzschucke; but in adapting it to the Varronian era of Rome, for the German editor has employed that of Cato, Mr. Stewart appears to have been led into an error affecting nearly the whole table. Tzschucke's table commences—

'Ol. 7, 2; A. U. C. 1; B. C. 751, Rome founded.'

And this Mr. Stewart, preferring the Varronian era, correctly changes into—

'Ol. 6, 4; A. U. C. 1; B. C. 753, Rome founded.'

From this step he appears to have inferred, that the sole alteration was to deduct *two* from all the Olympic dates of Mr. Tzschucke, and to add *two* to the third column. Thus we find in the German edition—

'Ol. 75, 1; A. U. C. 272; B. C. 480; Battle of Salamis;

'Ol. 179, 2; A. U. C. 689; B. C. 63, Cicero Consul.'

From which Mr. Stewart deduces—

'Ol. 74, 3; A. U. C. 272; B. C. 482, battle of Salamis;]

'Ol. 178, 4; A. U. C. 689; B. C. 65, Cicero Consul.'

As if any question about the date of Rome could alter the number of years that elapsed, on the one hand, between the battle of Salamis and the victory of Coræbus, or, on the other, between the consulship of Cicero and the birth of Christ.

A short but complete vocabulary attached to this book will be found a very great relief to beginners. Yet there are errors in the etymological observations, which require correction. Thus *aliubi* is compounded, we are told, of *alius*, *ubi*, and *ibi*. This class of errors will only be extirpated when we agree to refer words to their stems. Thus the stem *i* of the pronoun forms the nominatives, *i, is, id, &c.*, with the adverbs, as they

are called, *i bi*, *i nde*. So the stem *ali* has the nominatives *ali, s*, *ali, d*, with the adverb *ali bi*; and the longer stem *aliu* leads to *aliu, s*, *aliu, d*, *aliu, bi*, *aliu, nde*. But to derive *aliubi* from *ubi* or *ibi* (much more from both) is an error precisely the same as to derive *musam* from *dominum*, because they both contain the *m* which represents the *accusative* case.

Instead of referring *antiquus* to *ante* and *æquus*, it would be safer to state that *antiquus* or *anticus* bears the same relation to *ante* that *posticus* does to *post*. *Amplus* is said to be formed from *am* and *plus*. This, perhaps, is correct; but we are afraid Mr. Stewart means the *am* which enters into *ambo*, and the *plus* which has a genitive *pluris*. If so, we dissent from him. We are inclined to look upon the second syllable as identical with the same part in *simpulus*, *duplus*, &c.; and the first element appears in Greek, Latin, and English under the forms, *sam*, *sem*, *sim*, or, without the sibilant, *ham*, *am*, *im*, for instance *ἄμω*, *ἄ-πλοῦς**, *sem-per*, *sem-el*, *sim-plex*, *sim-plus*, (perhaps *sin-cerus*,) *sim-ul*, *sim-ilis*, *sim-ia*, *im-itor*, *im-ago*; and the English *same*.

We equally object to the following, but we have not room to explain our objections at length:—*Bini* from *bis*, *unus*; *divido* from *di*, *iduo*; *mensis* from *metior*; *concio* from *con*, *cio*; *indidem* from *inde*, *idem*; *civis* from *cio*; *intimus* from *interus*; *pridie* from *prior dies*, &c. Nor do we see the editor's reasons for omitting the etymology of *opulens*, *plurimus*, *deterior*, *crimen*, (he gives that of *discrimen*,) *ostendo*, *sacellum*, *cogito*, (he gives that of *cogo*,) *etiam*, *eximius*, *revera*, *sagax*, *rursus*, *sestertius*, &c.

In entering so fully into the merits and demerits of this little book, we have been guided by a feeling that the idea of Mr. Stewart is a very good one. The execution, we cannot help saying, is somewhat careless; but at the same time the greater number of the faults we have observed in it, are such as occur in almost all our school-books. They are the errors not so much of Mr. Stewart as of English philologists generally. And the table of proper names at the end of the volume, though far from perfect, is decidedly more accurate than Lempriere's work. If Mr. Stewart will revise the book, and perhaps add a notice of Nepos himself, (in the place, it might be, of the Roman calendar, which is scarcely wanted to explain a single expression in the life of Atticus,) we are decidedly of opinion that his book will *then* be the most useful school edition of Nepos, and should have the preference in all schools where that author is read.

* For Dr. Blomfield's ideas about this word, see p. 103. Dr. Crombie, *Gymnasium*, vol. i. p. 155, omits the aspirate like Dr. Blomfield. It may be added, that the German has the same element in 'samm-eln, zu-samm-en, &c.'

A PREPARATION FOR EUCLID.

A Preparation for Euclid as used in a Pestalozzian School, at Stanmore, Middlesex. 12mo. London. 1830.

It has been so much the custom to praise the Pestalozzian system, and the public has usually received so well all coming from that school, that one might suppose the mantle of the great founder has necessarily fallen on all his disciples. The work we now propose to discuss is Pestalozzian in name, but, though containing many things which are both useful and true, and likely to be of service to a discriminating teacher who can avoid the faults, we have much overrated the Pestalozzian system, if this be it. We cannot here omit to mention the definition given by our author of this method. 'The Pestalozzian principle is that the child is to be led gradually up to the knowledge which it is intended he should acquire, by steps, each involving the preceding one,' and 'that he is to use his own exertions in this gradual advancement;'—an excellent method of acquiring knowledge, and as we had hitherto supposed, the only one. Every person who has ever gained any knowledge worth having, and there surely were some such before Pestalozzi, were they only Euclid and Newton, must have followed this method, and we are much mistaken if Pestalozzi himself would not have laughed to find his name attached, *par excellence*, to a principle which has been more or less known for three thousand years. It is true that he showed how much farther this doctrine may be carried in education, than was done in his time, but he has no more title to have his name put to it, than Watt would have had to call steam the Wattian vapour.

This work professes to be written for the teachers, and 'the language is calculated to guide them how to proceed in their instructions.' It appears to us that there are only two defects for which this is any excuse, viz., abbreviation and hard words; all others lie open to criticism, being as injurious to the teacher as the pupil: and this when the instructor has knowledge and acumen; in all other cases, and there are many others, the ill-informed teacher is the most stupid pupil imaginable, and needs a degree of explanation which might be dispensed with even to children.

We now proceed to the work itself. It is a collection of questions and answers, not intended to be learned by the pupil, but illustrative of the method supposed to be employed by the teacher, and containing the previous notions and definitions of Geometry, with exercises of considerable length on the combinations of straight lines and circles, as to the in-

tersections, angles, &c., made by them. To this latter part too much of the work is given in our opinion; though we highly approve of introducing very early, these and similar considerations. The book opens with some preliminary considerations on matter and space, which might equally well have been omitted, and then the regular and other solids are supposed to be placed before the pupil, who is shown how to determine the edges, faces, and corners, or any of them, when the others are given. This is well, since it interests the mind of a beginner in the subject, and leads him to the abstract notion, from that of which he has previous conceptions. It would have been an improvement had the general law by which the edges, faces, and solid angles of a solid are connected, been shown to the pupil and verified by him; viz. that the number of angles and faces together always exceeds by 2 the number of edges.

This work being intended as a preparation for Euclid, we might reasonably have expected that the terms used by Euclid, and universally adopted by others, would have been introduced throughout and well explained, always being used in the sense generally received, and no other. Also we might have looked to see those common and vague words which have no precise meaning to any but the geometer, either avoided altogether, or not introduced until something like a measure of their quantity could be given. The great advantage of geometry to a beginner, lies in the accurate notions which are immediately attached to his words, on which the unanswerable nature of the reasoning mainly depends. In the work in question we look in vain for any of these advantages. The following instances will sufficiently prove our assertion. Simple solids are said to be divided into three kinds; regular solids, pyramids, and prisms. We do not allow the right of our author to alter the meaning of our words, and we therefore tell him that his division is incorrect, since there is both a prism and a pyramid among the regular solids. The following is a specimen of definition: 'pyramids are solids which have one face and the corner opposite that face, neither equal nor corresponding to any of the other parts; this face is called the base, and the corner the top or vertex; all the remaining parts are equal to each other, and are similarly situated with respect to the base or vertex of the pyramid.' This is not a pyramid, literally, but a right pyramid, whose base is not triangular. Again of a prism it is said, that 'the edges down the sides are joined in a similar manner to both bases, and are equal, nor do they correspond with the other edges.' What this means, we are at a loss to

The pupil is told without any explanation, and there are few teachers who could supply the defect in a proper manner, that ‘the sphere corresponds or belongs to the regular solids, the cone to the pyramids, the cylinder to the prisms.’ Also ‘a sphere is a solid, bounded by one curved face or surface, which is equal in all directions, and curved equally.’ The word straight is used for plane: thus it is said that a cone has a ‘straight’ base. And the word plane is elsewhere used for surface generally: thus it is said that ‘planes are even or straight in every direction; or they are straight in a particular direction, and curved in every other; or they are curved in every direction.’ We are then told that a straight line has two sides, considered in a plane, and an infinite number when considered in space—that a curve has the same, but that the chief difference between a straight line and a curve is that the *sides* of the former are *equal*, while those of the latter are unequal. This seems to us to be Euclid’s old definition of a straight line, with the word equal pressed into the service, in order to render the idea of equality as confused as the definition of straightness. Singular pains have been taken in this treatise to perplex the meaning of words. Thus, ‘between any two points a straight *direction* can be drawn.’ ‘Any number of points can lie in one straight direction.’ The following is still clearer. ‘The situation which the direction of lines have to each other can be compared, and affords a relation between separate lines.’ The word direction has an unhappy fate throughout this treatise. Lines which coincide are said to be in the same direction, while in parallels the directions are said to keep at a certain distance from each other. To pupils it should be remarked, ‘that the distance of the lines does not change the situation of their directions.’ This, when translated into the vulgar tongue, means, we believe, that the length of lines is independent of their directions. To conclude this part of the subject, two lines which intersect in a point are said to *make* that point. To this we have no other objection than that the lines are said, by geometers, to cut or intersect on that point; but from all we have seen, this treatise, though styled a preparation for Euclid, must be for a Euclid peculiar to a Pestalozzian School, at Stanmore, Middlesex, beyond which, we need hardly say, we neither wish nor fear that it may travel.

On turning to that part in which angles are treated of, we find that ‘Two lines meeting in one point contain a space between them; such a space is called an angle, which space expresses their inclination.’ It is true that the infinite spaces

contained in two angles are to one another as those angles ; but this is not a period at which the student can with safety be introduced to the consideration of infinite quantities, nor does this appear to be intended by our author, whose meaning is, nevertheless, not easily to be discovered. He says, in a subsequent page, ‘these spaces, however, go on and increase for ever, they are unlimited, the directions of their two sides can never bound or enclose them. Now, properly speaking, an angle does not signify such an unlimited space, but a space of that kind is called an angle only as far as it expresses the inclination of the two lines which form and contain it.’ This is an odd way of mending the matter. We read afterwards, p. 83, that the *greater* the inclination of two sides, the *less* is the angle which they form ; and *vice versâ*. This is a complete inversion of the common meaning of ‘inclination.’

We had marked down many more inconsistencies, to use a mild term, of similar magnitude, but we think we have now given the reader a sufficient sample. It is stated in the preface that this method has been tried with success. We do not doubt it. The system of *tuition* to which this book is adapted is rational enough, but the matter proposed to be taught, whatever it may be called elsewhere, was not geometry in Greece, and is not geometry in England. A good teacher might make something out of this work, if he knew how to retain the good only, and suppress the bad ; but to take the contents indiscriminately, and allow them to be taught to children, would be to provide them with habits of thinking in geometry which the study of the real Euclid might afterwards fail to correct. We may hazard a conjecture as to the way in which much of the evil arose. In the Pestalozzian system the pupil is very properly encouraged to try to find an answer for himself before one is supplied by the teacher. We cannot help suspecting, so much have many of the definitions the air of childish guesses, that the best answerer has been rewarded by having his attempts put down in a book, which book has been printed in the present form. We strongly recommend the teachers who have used this treatise hitherto, to provide a fresh edition as soon as possible, more like what a man ought to teach a child, than what a child might be expected to answer to a man : in fact, a little more in the spirit of Pestalozzi’s method than the present performance ; which is very possible, or that method has been singularly overrated.

In providing an introduction to Euclid, something more of a commentary is necessary than we find here. This book

does not touch the real difficulties of the Greek geometer. The definition of a straight line, and the theory of parallels, are marred instead of being mended. We have yet to look for a work which, abandoning all false attempts at rigour, shall treat of that previous part of geometry which is derived from the senses, on which, ultimately, all theories must be founded. This is the preparation which children require, and to which might be added ocular demonstration of as much of the results of geometry as would create an interest in the young mind, by teaching it to look forward to the demonstrations, as to the explanations of things already known. This would assimilate the study of geometry to that of physics, in the pleasure which it would give to the student.

We must, in conclusion, caution our readers against receiving any method or book, as certainly rational and instructive, because the author has called it after the name of Pestalozzi, or any other celebrated reformer in education. It is as easy to adapt the forms of any system to unsound as to sound knowledge; which renders it necessary to inquire *what* is taught as well as *how* it is taught. The latter part of the question may be very satisfactorily answered, but it does not therefore follow that the former is in the same predicament. The work before us is an instance.

ANNUALS FOR 1832.

Ackermann's Juvenile Forget-Me-Not.—The New Year's Gift.—The Christmas Box.

Juvenile Forget-Me-Not. Edited by Mrs. Hall.

It is to be lamented that fashion and caprice are allowed to extend their incursions into the domains of education, and that in their insatiable thirst for conquest, they should attempt to lead captive the minds even of children. We shall, perhaps, do some good by assisting to free youth from such unworthy thralldom. The works, the titles of which are prefixed to the present article, supply ample proofs of this invasion. The many who are accustomed to consider that the business of education is confined to the imparting of knowledge during hours stately set apart for study, will find it difficult to understand how books written professedly for amusement can have any connexion with education; but the intelligent director of the pursuits of youth will readily acknowledge, that the formation of character is always going on during the intervals of freedom from scholastic restraints, and that the voluntary occupations of the child may, in this

respect, be as influential as any mere book-knowledge which can be supplied. An inquiry, therefore, into the use and abuse of works of amusement, which engage without exercising the mind, may serve to show how far their tendency is to produce that indolence of thought, and that frivolity of character, which are the besetting sins of youth.

In some of these works of fiction with which the juvenile library is crowded, information of such various kinds, and in so many shapes is offered to the young, that parents believe the perusal of such books must be productive of benefit. If judiciously selected, and if an indulgence in this species of reading be allowed as a reward for higher mental exertion, they may perhaps assist in the work of education ; but their indiscriminate and inordinate use, unaccompanied by any more wholesome description of books, is the certain means of producing that disposition and those habits which are so much to be avoided.

Among that portion of lighter literature which, perhaps, it would be well to deny admittance into the libraries of the young, we would more especially include those works which belong to that trifling class of literary productions, called for and sustained merely by the fashion of the day, and which are worthy scions of the frivolities of a more advanced age. We disapprove of 'The Juvenile Annals' on general principles. They are objectionable, not only because they supply desultory reading, but because they tend to give a factitious value to trifles, and cause the youthful mind to attach importance to their acquisition, not from their intrinsic merit, but because it is the fashion to be pleased with the toy. Every little Miss with 'her album' and 'her annual,' now descants on their respective merits, in the exaggerated phraseology of inanity, with as much fluency, and perhaps with as much sense, as children of a larger growth. Unless it be desirable that the adult mind should be so engrossed with trifles, why should the certain means be taken to generate a similar disposition in children ? The young people who most delight in these annual productions, and to whom they are more peculiarly addressed, are always to be found in that class who take pleasure in light reading only, who require the constantly recurring incitement of novelty, and therefore prize books only as they minister to this appetite. But should not this taste be gratified ? In reply we ask ; Should not this disposition in childhood be checked by every possible means, as tending to produce a trifling tone of mind, and a taste for superficial acquirements ? Even though the present progress of the pupil may in consequence appear unusually rapid, the

end proposed should be steadily kept in view ; nor should we allow ourselves to be dazzled by any apparent precocity. The amount of knowledge actually imparted during childhood is an object of secondary consideration, in comparison with that of awakening tastes and confirming habits, which may at once form and ennoble the character.

If the truth of this proposition be allowed, it necessarily follows, that one of the most important duties in conducting education, is to foster aspirings after high intellectual attainments, to infuse a rational desire to acquire useful knowledge, and a laudable curiosity to dive into the depths of learning and science.

The too prevalent error of being content with vague generalities—of not accurately defining the precise meaning of phrases—is the frequent cause of failure in obtaining this result ; the effect desired is too often supposed to be produced, while in fact a state of mind wholly inimical to its acquirement has been produced.

If children read with insatiable eagerness the books with which they are sometimes too plentifully, and, perhaps, injudiciously supplied—a taste for reading is supposed to be happily confirmed, and the indiscriminate or unreflecting parent exults in this dawn of intellectual brightness. To say that a child is fond of reading, is considered almost synonymous with affirming that he is very clever, and will be very wise. Before, however, this sentence is pronounced, it would be as well to enquire somewhat deeper into the subject.

Let us examine into the meaning of what is called a taste for reading, and we shall find that this phrase may have significations widely differing ; that this taste may be produced by two very opposite causes—that it may spring either from activity or from indolence of mind. Books may be esteemed as repositories of the treasures of knowledge, and as affording salutary exercise to the higher mental powers, or they may delight only as they minister food to the imagination, and gratify a craving after novelty. In this case fancy alone exerts her sway—and even though rational books which are intended to convey instruction as well as amusement be read—only those parts are appropriated which are addressed to the imagination, the rest being rejected as insufferably dull. Thus the best faculties of the mind remain dormant—perhaps altogether undeveloped.—and the intellect is indulged and confirmed in a habit of listless inactivity, while vanity is gratified and pedantry engendered, by hearing the

often repeated *judicious* remark, that ‘it is an excellent thing to be so very fond of one’s book.’

The mere love of reading is not then necessarily a good in itself, but is salutary or mischievous according to the kind or degree in which it is indulged: when united to a desire for information, we would seek to encourage it, but if caused by a restless appetite for excitement, we would either strive to repress its ardour, or transfer it to a more praiseworthy object.

This ‘bookish’ inclination in childhood from which so much is generally augured, is, on the farther developement of character, too often productive of disappointment. The little students of quick perception, who were considered to hold out so great promise of future excellence, are discovered, as soon as they emerge from scholastic restraints, to be of idle habits, totally devoid of any inclination for rational pursuits, and tolerating no other literature but works of fiction. The contents of these may have no positive pernicious tendency; on the contrary, many are calculated to improve both the mind and the heart—many rank deservedly high in the scale of modern literature, and it would be difficult to believe that aught but good could result from a perusal of the inimitable volumes of the Scottish novelist. With the confirmed votaries of light reading, however, the real beauties of works of this description are overlooked, while the insipid pages of the commonplace writer are dwelt on with equal pleasure.

We are aware that some most intelligent individuals who are professionally engaged in the business of education,—and who bring to the pursuit enlightened views and an unfeigned desire to adopt the best and most rational methods,—are of opinion that it is much better to arouse and encourage what is called a taste for light reading, than to suffer the pupil to be confirmed in a disinclination towards all voluntary mental occupation.

With great respect for these authorities we cannot forbear having doubts even as regards this extreme case, inasmuch as we believe, that when wholly confined to this species of reading, the intellectual faculties are hardly ever called into play, and that indolence of mind and frivolity of character in after life are the usual results. These induce a distaste to all rational employment—a perpetual craving after fresh stimulants, and a dissatisfaction with the common routine of every-day realities. If all stimulants were refused to the young, save those which incite to a more healthy action of the mind, this disposition would not be acquired.

Frivolity shows itself under many forms, but is in none more conspicuous than in the character of the confirmed novel reader. Under this conviction we would rather that females should never read than that they should be devourers of the contents of the circulating library; they might, in other pursuits, perhaps, show themselves as trifling, but they would certainly attend more to the social duties—at the cost, perchance, of a few yards of muslin—some waste of cardboard, rice-paper, beads, or other materials employed in the numerous ingenious inventions for killing that hydra-headed monster—a lady's time.

By the other sex these innocent substitutes cannot be made available, and therefore it is, perhaps, better that those should read novels who will read nothing else. This resource may preserve them from something worse—frivolity and romance being preferable to vice and sensuality.

Surely, however, MAN is formed for a higher, nobler destiny,—the wonderful and stupendous powers of the human mind—the divine gifts of thought—judgment—reason—and invention—were not bestowed on him to be dormant, or to be wasted on the enervating pursuits of pleasure. He is capable of the most exalted conceptions—of the deepest researches,—wherefore should he strive to render worthless such distinguishing attributes? It is the proud privilege of mind to soar beyond the world which is kept enchained by fashion and prejudice. Should it be left as a matter of chance whether the infant mind shall expand into the full vigour of intellectual growth, or whether it shall remain for ever in a state of inanity?

Every one, however, who is engaged in superintending the education of youth, is made to feel, that after pursuing what he considers the most judicious methods, he has too frequently failed in producing the wished-for results—that it is a most difficult thing to arouse the mind to rational enquiry, without at the same time exciting a pernicious love of novelty. How with unfailing certainty to develop the faculties of the mind, and to give to the youthful intellect the power and the inclination to exert itself on great and ennobling objects, is a problem which has never yet been solved, but to which sure we are there *must* be a solution. He who shall satisfactorily resolve this difficulty—who, instead of pouring into the passive mind the draught of knowledge, too often rendered vapid and distasteful in its passage through the muddy channel of educational books,—shall teach the youthful mind to seek with eagerness the pure stream of knowledge,—will

prove himself the greatest of benefactors to the rising generation.

An ardent desire for the acquisition of knowledge need not incapacitate children from entering into all the sports and joyous merriment so natural and becoming to their age, nor will their studious habits in maturer life induce them to shun entirely those scenes of gaiety which possess so many attractions for youth—these will be enjoyed by them, occasionally, with far greater zest than by those busy idlers who find pleasure in no higher pursuits—thus giving a dignity to amusements, as forming the relaxation of intellect rather than the business of frivolity.

Books of fiction are perhaps among our most pleasing resources in seasons of rest from severer studies, and if the characters and incidents portrayed in some of the best of those written for youth, be occasionally made the subjects of discussion and comment between preceptor and pupils, they may perhaps be found excellent incitements to good conduct. These, however, to be useful, should take a higher tone than the publications under present consideration.

It would be tedious, as well as unprofitable, to attempt any analysis of the contents of these volumes; perhaps, however, it is right briefly to point out, and if possible to distinguish, each from the other—the latter is certainly rather a difficult task, for so marked a similarity runs through the whole, that a description of one will pretty well pass for that of all.

The contributors to these works certainly show every desire of inculcating moral sentiments, and of blending instruction with amusement—although they may often fail in their attempts. The very nature of the works, however, would seem to preclude the display of talent. We know not what chilling influence there is in the atmosphere of these annual miscellanies, but the faculties of the various writers appear benumbed, and display themselves in one dull mediocrity. Each of the volumes before us alike contains the usual complement of insipid poetry, and of common-place tales, together with a plentiful supply of ‘true stories,’ which, as usual, are infinitely more improbable than those confessedly fictitious. There is little in this array to counteract the inherent bad effects of the publications, or to withdraw them from that ephemeral existence to which they are doomed. The pictures are admired, the contents are glanced at, and, after sufficient discussions as to the relative merits of the bindings and embellishments, these Christmas presents

are generally thrown aside by their youthful possessors for some newer, and therefore more attractive plaything.

Most of the contributors to 'Ackermann's Juvenile Forget-Me-Not' give us the impression that the writers are making an effort to play the agreeable to young folks, whom, moreover, they intend to cheat into a little knowledge, or to edify by excellent examples of good conduct. A stiff and formal air consequently creeps over what is meant to be very playful and amusing, and either a want of nature, or a degree of puerility, is found in the generality of the pieces. The presumption that the juvenile critics will not be very fastidious as to language, induces a carelessness of style sometimes very conspicuous, which the writers, it is most probable, would not have allowed to pass uncorrected in any of their other works. But few of the characters, and as few of the incidents, excite sympathy or interest. 'The Little Queen; A Tale for Children of all ages,' is evidently intended as a satire upon those adults, as well as juveniles, who wish for reforms of any kind: it is a ridiculous failure. After the young heroine, moved by the love of innovation, has committed overwhelming, and what is supposed irremediable mischief, it is discovered to be 'all make believe,' if we except one rather serious incident, the death of a little boy, occasioned by a broken looking-glass. Ample consolation is, however, afforded for this misfortune, for Zoe 'put such a pretty monument over little Cleon—a pedestal, and an urn, and a willow-tree—that many a mother wished her son under such another; and every one said she was a good queen, which is more than every one said of every other queen.'—p. 65.

In 'The Little Thief,' the idea of a young lady committing 'petty larceny' is treated far too lightly; the possibility of such a dereliction of principles should be noticed with the greatest horror, instead of being detailed like the matter-of-fact examination of a police-office. In this volume, perhaps 'Cecilia Howard,' and 'The Gentleman,' are the best told tales; the latter is, however, spoilt for want of a conclusion. Scarcely any of the poetry rises above, and much of it falls below, mediocrity.

A short tale, by Mrs. Hoffman, is found in this collection, 'Little William and his Story Books,' wherein these 'Story Books' are made to work too wonderful effects. This tale shows how much more effectually and satisfactorily the pen may be used when not chained to a prescribed subject, and an allotted space in the dull pages of an annual. Among this lady's numerous publications 'The Son of a

Genius' is well known as a very pleasing little work, which is always read with interest and pleasure.

The general remarks on the foregoing volume fully apply to 'The New Year's Gift.' Even in those stories which are the best told, and which are written by persons of acknowledged talent, the reader cannot help feeling how much better the narrative might have been conducted. A tale entitled 'Children of Alsace' affords a striking illustration of this remark. The opening paragraph gives a very partial and biassed view of the first French Revolution, while the latter part of the tale is extremely confused, and evidently hurried to a conclusion. 'The Day of Pleasure' is no doubt well meant, but is very improbable. What child having (as the heroine is said to have had) judicious parents, would, in contemplating the delights of a day of pleasure, single out as her chief anticipated gratification a despicable triumph over her friend and poorer neighbour, for being less fashionably and less expensively dressed than herself? What writer, who understands the meaning of words, would call the display of this unnatural and peculiarly unamiable feeling—'bad temper'?

In 'The Christmas Box,' Dillon's account of the locust is well appropriated, and one or two of the tales might perhaps be pointed out, as not being quite so common-place as the rest of the collection.

There is more originality in 'The Juvenile Forget-Me-Not, edited by Mrs. Hall,' than in any of the other annals. 'Frank Finlay' is an American tale, written with spirit, and recommended by being something new. 'Mabel Dacre' is likewise sensibly and naturally told. The selection of subjects, too, is better made in this volume than in the rest—one-third of it treating on matters of natural history. 'Anecdotes of Birds' are amusing and instructive. Some of them, however, are so remarkable as to need confirmation. The peacock flying away with the boy is one of these—which we must likewise notice as being related with a sad confusion of genders and disregard to antecedents. If the marvellous parts are really founded on facts, the authorities should be given; at present the youthful reader is left in doubt whether they be sober realities or happy inventions 'to provide entertainment for the young.'

SCHOOL BOOKS ON GEOGRAPHY.

No. II.

A Sketch of Modern and Ancient Geography, for the use of Schools, by Dr. Butler, head master of Shrewsbury Grammar School. Fifth Edition. Do. Ninth Edition.

THIS work of Dr. Butler's to which the attention of our readers is now called, is too well known to require any introduction respecting its nature and design. It has been put into the hands of almost every classical student in the public and private schools of this country, for the last ten or fifteen years, and a *ninth* edition is now in course of sale. In fact, it is considered a stock-book by booksellers, and a text-book by students throughout England. It is not a matter of surprise to us that the work has met with such encouragement. It was the first on the subject; for, strange as it may appear, before the appearance of the *Sketch* and the accompanying ancient atlas, there was no special school-book on Ancient Geography, notwithstanding the great improvements this subject had received from the labours of D'Anville, Rennel, Mannert, and others; and no tolerable ancient maps, except a very incorrect reprint of D'Anville's published in Paris. It is, then, only fair to state distinctly, that whatever opinion may be formed of the mode in which Dr. Butler has executed his undertaking, he is justly entitled to the thanks of the public for having called their attention to this branch of learning previously so much neglected.

Dr. Butler's sketch (and we shall keep in mind that it is a *sketch*) having an 'extensive circulation, sanctioned by places and persons possessing authority' in matters of education, and, on the whole, enjoying 'considerable reputation*,' it becomes the duty of this Journal to give it such an examination as may enable teachers to form something like a just estimate of its merits†.

The book comprises both modern and ancient geography.

With respect to the former, the work has been much enlarged in the present edition, about forty pages of new matter being added. These additions appear to be made judiciously, and to constitute a decided improvement.

The arrangement of this part is that which is usual in

* See Journal, vol. i. p. 297. See also the Introduction.

† Dr. Butler's maps are generally used together with the *Sketch*. These have been examined in a previous number, and they will come under occasional review at present, only so far as they are connected with the object of our inquiry.

most books of this description; but many facts are introduced, which we have not generally seen noticed in these manuals, and this circumstance gives the book a practical superiority over most others of the same kind. The extent and population of the European countries are given pretty correctly; the length and course of rivers, and, *occasionally*, the height and connexions of mountains, are clearly and correctly stated. Remarkable political events are sometimes noticed; and if not always judiciously selected, they yet tend to fix positions in the learner's memory. In many instances information is given of such a nature as to show that considerable pains have been taken with the improved edition of the *Sketch of Modern Geography*. At the same time it is not in our power to give this part of the work unqualified praise. It has serious faults, of which we shall point out a few. There is a want of exact arrangement throughout the book, not perhaps so great as in some manuals that have come under our notice, but sufficient to render it an unsafe guide for learners. This defect is to be traced to two causes; first, a neglect of the important principle that all political geography is dependent on the physical features of countries, and that the latter must be antecedent to the former in the order of instruction; secondly, to the adoption of a 'familiar*,' instead of a 'scientific,' or, as we should term it, correct manner of laying down the position of districts and places. The student having none of those decisive land-marks to guide him, which a previous knowledge of the natural phenomena of a country would furnish, gains little satisfactory information from matter such as the following:

'The island of Great Britain is in the west of Europe. West of Great Britain is Ireland, and above Ireland Iceland. Below Great Britain is France; below France, to the eastward, is Switzerland; at the south-west of which is the lake of Geneva and city of that name, and below *it* (Switzerland or Geneva?) Italy, which resembles a boot. At the top of Italy to the west is Genoa; and above, Piedmont, in which is Turin. At the top of Italy in the east is Venice, giving name to the Gulf of Venice. Immediately above the Gulf of Venice is the Tyrol, and Carinthia, Istria, and Carniola, provinces of Austria; and above Turkey in Europe is Hungary, west of which is Austria, and north of this, Bohemia.'

The style of the whole matches well with the above selections. How different would these vague, obscure, and often erroneous descriptions become, if some correct notices were

* Dr. Butler is not, however, always consistent in using the 'familiar' instead of the 'scientific' term.

prefixed on physical geography, and if the terms north, south, east, west, and a calculation of distances by measurement, were substituted for Dr. Butler's favourite terms, *above*, *below*, *right*, *left*, *somewhat*, *near*, and other generalities. We object to such terms, as well as to such epithets as *immense*, *astonishing*, *wonderful*, *celebrated*, *ever-memorable*, which are plentifully scattered through the book, and often left for the learner to explain for himself. We may remark, also, that the omission of exact notices of the commercial and colonial connexions of countries is not compensated by the record of famous battles, the tale of which is generally told in a truly English spirit. But enough of general remarks. We shall now point out a few errors and omissions of a more particular nature :—

p. 6.—‘ Every degree contains sixty geographical miles, or sixty-nine and a half (sixty-nine one-fifteenth more correctly) English miles.’ It is obvious that a degree of latitude only is meant here, though not expressed. The degrees of longitude vary from sixty geographical miles to nothing as they approach the poles from the equator. With this exception we see nothing to censure in the chapter on the globe and maps.

p. 11.—‘ The map of the world is said to be divided into two hemispheres—the right or eastern, and the left or western.’ No explanation is given of the term hemisphere; some reason also should certainly be assigned for the distorted figure of the globe when represented as in a map, on a flat surface. A few remarks on the projection of maps are necessary to make them intelligible to learners.

p. 14.—‘ It is said that the kingdom of Poland was divided in 1793, between Prussia, Russia, and Austria. The fact is, that Poland was divided no less than three times, and differently at each time : first, under the Empress Catherine of Russia, in 1772; secondly, in consequence of the attempts made by the Poles under Kosciuzko, between the Russians and Prussians, in 1793; and thirdly, at the dethronement of the nominal king Stanislaus, and after the campaign of Suwarrow, between the Russians, Prussians, and Austrians, in 1795.

p. 12.—‘ On either side of the Gulf of Bothnia is Sweden.’ Finland, a province on the East side, was wholly ceded to the Russians in 1809 (and it continues to be theirs), and not partly as Dr. Butler seems to suppose.

p. 19.—In the description of the Rhone, its course is given correctly, with the slight exception that no notice is taken of its passing through the lake of Geneva. In another part, how-

ever, p. 26, this omission is supplied. 'These *disjecti membra poetæ* are the result of the general arrangement.

p. 21.—'At the mouth of the Mayne—Mentz*.' It is (according to its correct position in Dr. Butler's map) on the west bank of the Rhine, just below the influx of the Mayne. 'In Bavaria—Manheim.' This place is at the confluence of the Neckar and the Rhine, in the Grand Duchy of Baden. If the latitude and longitude had not been given, we might have supposed a misprint for Munich, the capital of Bavaria, which is altogether omitted.

p. 22.—In the description of the Elbe, it is not stated that it flows through the curious basin of Bohemia, and that Prague is on its banks.

p. 23.—The account given here of the German states is too short to be of any value. Brevity should not be allowed to interfere with perspicuity.

p. 24.—'In the Austrian dominions—Cracow.' This town was declared a free city at the first pacification of Paris in 1814.

p. 30.—Sea-ports of Spain—'Cadiz, Malaga, Barcelona, Corunna, Carthagenæ, Alicant.' We would ask Dr. Butler whether chance or intention suggested this order? The same remark applies to the mention of most towns.

p. 31.—Cities of Spain, 'Seville, reckoned the wonder of Spain.' What is the use of such a remark to a learner when he is not told why it is a wonder?

p. 34.—Cities of Prussia, 'Warsaw.' This mistake is corrected by Dr. Butler's own admission immediately after, that it is a duchy (which it is not) belonging to Russia. The kingdom of Poland yet exists as subject to the Russian Emperor, who takes among his titles that of 'King of Poland.'

p. 35.—Principal cities of European Russia. Odessa is omitted.

p. 38.—Towns of Sweden. 'Stralsund, in Swedish Pomerania.' At the peace of Kiel, in 1814, Pomerania, formerly belonging to Sweden, was given up to the Prussians in exchange for Norway, which previously belonged to Denmark. Stralsund is in Prussia both physically and politically. 'Abo, in Finland, is, of course, according to our correction of p. 12, not in Sweden.

We have thus pointed out some of the mistakes in Dr. Butler's Sketch of Modern Europe. The accounts of Asia, Africa, and America, are also not free from errors, which ought to be corrected by teachers who use the book. The

* In Dr. Butler's map of Germany he places *Mentz* in its true position, and *Mayence* on the Mayne, though they are, in fact, only two names for one place. 2

last chapter on statistics contains some useful and, as far as we have examined it, tolerably correct matter. The statistics, in short, are the best part of the book.

II. 'Geographia Classica; or the Application of Ancient Geography to the Classics.' Such is Dr. Butler's title to his sketch of the 'Antient World.' This part of his book calls for particular notice, on account of its almost universal reception as an instrument of classical education. It will accordingly be best considered under three points of view; arrangement, selection of matter, and correctness in particular statements.

With respect to the arrangement of a manual of this kind, it must be acknowledged that it is attended with some difficulties; and the reader will, therefore, make every allowance that he pleases for any defect of this nature, which we may point out. Geography, in the language of logicians, is an *instrumental* art, and its chief connexion is with history. History is progressive, and geography must be progressive in many of its features also. Ancient geography necessarily embraces a great extent of time; and a teacher should be enabled to give his pupils such a knowledge of this subject, as will aid them most in the study of ancient history, and the ancient writers in general: he must, in short, adapt the matter of his instruction to his pupil's wants. The classical student will desire to be informed about Greek and Roman geography. He will wish his geographical instruction to be such as will enable him to understand the *historians* of Greece; or if he goes back to the age of Homer, he will desire a course of instruction of a different kind, that will show what was the Greece that sent forth its well-manned ships to the walls of Troy. If he is studying the history of Rome, he will require an exact knowledge of Italy, the vicinity of Rome, the most striking local features of the city, and a general view of the extent and distribution of the Roman provinces. He will desire, in short, to have a *synchronous* view of geography, as well as of history. The student of Greek literature will require a book of geographical instruction that will illustrate Herodotus, Thucydides, and Xenophon; the student of Roman history will seek to be supplied with one that will illustrate Polybius, Cæsar, Cicero, Livy, and Tacitus, and the allusions of the poets. Such a book Dr. Butler's is not. The student of Herodotus will find it almost useless; and those who pay attention to the geography of a later date, will find the book so full of useless, and so empty of useful matter, that they will be obliged to follow some safer guide, or else to track

out their own road. Dr. Butler has aimed at supplying the wants of all classes in a single treatise, and he has, necessarily, failed in satisfying the wants of any.

We before expressed ourselves to the effect, that the chronology of geography should be observed. This Dr. Butler has not attempted at all. His book contains geographical details belonging to many various epochs, jumbled together without explanation, or even any intimation respecting their different ages. As a specimen of this, let any one read the chapters entitled 'Germania,' and 'the countries south of the Danube.' It may be asked, how is such a defect to be remedied?

We shall propose an approximation towards a better arrangement. Greece and Rome are the two centres of the antient world; the great æra of the former is antecedent to that of the latter. Let there be two courses of instruction, each calculated to give a competent knowledge of the geography of the world, relatively to each nation or country when at the height of its power. This plan being laid down, the instructor may wander occasionally from the beaten track, wherever such wanderings are decidedly and fully declared. The view of general geography in its relation to some powerful country, is very useful and highly interesting, and it brings into play a rational, and not an accidental principle of association, which will assist the memory in the recollection of geographical facts. The only order observed by Dr. Butler, and that not always, is the order of position in the map of the world from west to east. Independently of any principle before laid down, it is obviously necessary, that, wherever a large number of individual facts are presented to the learner's mind for its reception, some grouping or classification of them should be adopted, that will aid the memory in retaining them and calling them up at pleasure. The principle of classification is acknowledged, and, to a certain degree, adopted in the manuals of modern geography. Dr. Butler has complied with common usage in his sketch of modern geography; but in that part of the book, which is peculiarly his own, he has either overlooked its utility, or deemed its introduction unnecessary. The usefulness of the book is greatly diminished by this defect alone.

We are next to speak of the sketch of antient geography, with respect to the selection of matter. The compendium is entitled 'the Application of Antient Geography to the Classics.' It is scarcely necessary to say that the *principle* is correct. Let us see how our author applies it to practice.

Instead of storing the mind with *historical* information, and short notices of the most striking natural phenomena, or architectural remains, found in a remarkable spot—instead of showing how various places were connected by colonies, language, and common origin—instead of giving that information which will aid the student in comprehending the Greek and Latin books which he daily reads, Dr. Butler makes it his principal object to give vague and scattered notices on mythology, for the purpose apparently of introducing quotations from the Latin Poets. It is fair, however, to give Dr. Butler the credit of occasionally introducing matter of a higher and more useful character; but, unfortunately, so mixed up with false statements, that a student can scarcely distinguish between them. A few instances may be cited to explain what has been said above, and to establish its truth. On opening the first page in the more minute description of ‘*Græcia Antiqua*,’ (in English, *Antient Hellas*,) we see the following statements:

‘In Argolis, east of Argos, is Tiryns or Tiryntus the favourite residence of Hercules, who is thence called Tiryntius.’ The place is evidently mentioned to make way for the legend: it contains, however, curious Cyclopian remains, indicating it to have had an existence, and to have held an important station at a very early period, certainly before the Homeric age. In the same page we are told that ‘Epidaurus was celebrated for its worship of Æsculapius.’ Good physicians probably attracted crowds to the shrine of the God. The notice, in this sense, is useful, as it tells us that Epidaurus was perhaps a school of medicine: but few junior students would understand the real meaning of Dr. Butler’s allusion. Other topics however might have been noticed while speaking of Epidaurus, viz. its early connexion with the Ionian colonies of Asia Minor (*Her. i. 146.*), its colonization of Ægina (*Her. viii. 46.*), &c. So likewise, in the description of Arcadia; Tegea, a city of importance, mentioned by Homer, regarded as a city of political influence in the time of Herodotus and Thucydides, and still looked on as a flourishing community in the time of Pausanias, appears on the stage seemingly for the sole purpose of ushering in a quotation from Virgil’s *Georgics*—‘*Adsis, oh Tegeæ favens!*’ The Gods, we are told, loved Arcadia. Dr. Butler has certainly a pious reverence for their godships, which he shows in this no less than in many other parts of his book; for in the description of a country about forty miles square, we find nine reverential notices of them. If the author of the sketch thinks that the regular notice of

these legends is important, there can be no objection to their insertion with the verses in the notes, leaving it to the taste of the pupil to learn them or not; but they should not fill the room that might be occupied by really important matter which is very often omitted. Still, while we point out what we conceive to be defects in the principle which has guided him in the selection of facts, we freely acknowledge that Dr. Butler has occasionally ventured out of the region of fable into the more open paths of history. In the opening sentences, for instance, of '*Italia Antiqua*' and '*Græcia Antiqua*,' some remarks are ventured on the early inhabitants of the respective countries. Here, however, as if unwilling to leave his old haunts, he dives deep into the poets to fetch up lore, and sadly confounds truth and fiction.

'*Italia* was called *Hesperia* by the Greeks, as being west of Greece (auct. Virg. *Æn.* i. 534—8.) It was called *Italia*, from a prince of the name of *Italus*; *Ausonia* from the *Ausones*, a people found in *Latium*; *Ænotria*, from a prince called *Ænotrus*, the son of *Lycaon*, who settled in *Lucania*; *Saturnia*, from having been the fabled residence of *Saturn*, after his expulsion from heaven by *Jupiter*, (auct. Virg. *Georg.* ii. 75; *Æn.* vi. 792.)'

Virgil and Horace are admirable poets, but not the best guides as antiquarians. There is here no intelligible account at all of the various races living in Italy within historic limits; nor even is the fact of the early acceptance of the term *Italia*, and its subsequent extension, noticed in the slightest degree. The translation of Niebuhr's *History of Rome*, in 1828, might have suggested some improvement in Dr. Butler's edition of 1830; but we see that it is like its predecessors.

The remaining observations that we shall make on the book before us, will be chiefly to point out particular errors or omissions. We must, however, previously repeat, what was remarked before, that Dr. Butler's adoption of a '*familiar*' instead of a '*scientific*' designation of positions, is a cause of great confusion in the topical descriptions of ancient countries. Many a position is rendered doubtful, by the obscurity or vagueness with which it is laid down; nor are the learner's doubts always cleared up by referring to the maps, as these do not properly illustrate the book, and, besides, are by no means sufficiently exact to serve as a corrective of the errors in the description. While we notice *some* of the particular mistakes or omissions in the sketch now before us, it would be a troublesome task to sift the whole work for specimens; we therefore make a few remarks on Greece, in the description of which we shall notice some errors that

will satisfy any reasonable person, respecting the general merits of the book.

p. 173.—‘A little north-east of Argos was Mycene, now Krabata, the royal city of Agamemnon.’ Gell lays it down near Krabata, five miles and a half north of Argos. The Cyclopian walls, the treasure-house of Atreus, and other highly curious remains, pass unnoticed. Tiryns is not where Dr. Butler places it, but, as Pausanias describes it (ii. 25), on the road from Argos to Epidaurus, as we turn to the right.

p. 174.—‘The capital of Laconia was Sparta, or Lacedæmon.’ A reference to Pausanias (iii. 11.) would have suggested the propriety of mentioning the superior antiquity of the first name. The real Spartans plumed themselves on their birth. Not a remark is offered on Sparta. ‘Near Amyclæ was Therapne.’ The river Eurotas separates them at a considerable distance from each other. What objection is there to stating briefly the particulars that *fix* a position?

p. 175.—‘On the western side of Messenia was Methone, now Modon, and above it the Messenian Pylos, now Navarin.’ The position of Pylos is both vaguely and incorrectly laid down in the book, and in the map too. It should be placed at old *Navarin*, on the *north* side of the bay, which will make it, as Pausanias says, about one hundred stadia from Methone: new *Navarin* is little more than fifty stadia. In the description of Elis, the editions before us differ as to the position of Olympia. Dr. Butler placed Olympia in its right position in the improved edition of 1825; but the map retains its error. Scillus, Xenophon’s retreat, is not placed right, either in the map or the book. According to Xenophon himself (Anab. v. 3), it is twenty stadia from Olympia on the road to Lacedæmon.

p. 178.—‘The Emperor Nero attempted in vain to cut through the Isthmus of Corinth.’ He, however, was not the first nor the only one who attempted this; for it seems to have been a favourite project to unite the gulfs.

Megalopolis is said to exist in ruins at *Leondari*, or rather *Sinano*. Which does Dr. Butler mean? Leondari is five miles south of Sinano, and is on the site of another town. The geography of Arcadia is very bad altogether. •

p. 180.—‘The first province above the isthmus is the small district of Megara.’ This is evidently a misprint for Megaris. It shows great carelessness, however, to propagate the error through so many editions. Megaris is the district, as Dr. Butler shortly after states; Megara the town, whose Port was Nysæa, as Dr. Butler has it, for which read Nisæa.

p. 181.—The long wall which connected the Piræus with

the city, is stated to be sixty stadia, and the Phaleric wall somewhat less in length. Thucydides makes the Piræic walls forty, and the Phaleric thirty-five stadia long. Dr. Butler confounds the wall round the Piræus with that connecting the Piræus and the city. Compare Butler, p. 181, and Thucydides, i. 93, and ii. 13.

p. 184.—Acharnæ and Phyle are correctly described in the book, but not so placed in the map which we have of Dr. Butler's.

p. 185.—‘Mount Cithæron is about midway between Thebes and Corinth.’ This statement is scarcely consistent with Strabo's assertion that the roots of Cithæron reach to Thebes; nor is it at all a correct description of this mountainous ridge. Eleutheræ is placed among the towns of Bœotia, it should, however, be observed that it became Attic (Pausan. i. 38). Oropus was sometimes Athenian and sometimes Bœotian, lying in a debatable position, though doubtless it was originally Bœotian.

p. 187.—In the description of Phocis we read of ‘the renowned city of Delphi, also called Pytho.’ The fact is, that Pytho was the name of the city, and Delphi originally the name of a people belonging to the district. The word Delphi in Herodotus always refers to people. The temple of the Delphi was the great treasury of Greece; but it did not enter into Dr. Butler's plan to mention this.

p. 188.—‘North-east of Delphi was the Corycian-cave, and still north-east Elatea, now *Turco-chorio*.’ The Corycian cave is near the summit of Parnassus, but we believe its exact position is hardly known; while Elatea is on the Cephissus, as much as ten or fifteen miles distant, at a place called *Elata*. The description conveys no idea of the fact.

p. 190.—In the description of Ætolia no notice is taken of the great difference between these people and the more commercial nations of Greece. Thucydides observes (i. 5, and iii. 94,) that they were still, even in his time, engaged in piracy and plunder.—See also Polybius.

p. 191.—In the account of Acarnania, Stratus, its largest city, on the Achelous, mentioned by Thucydides and Polybius, is passed over without any notice. The map places Stratus, as a small place, in Ætolia. It certainly did belong to the Ætolians, after the age of Alexander, but was originally an Acarnanian town.

The above are a few errors, picked with little trouble out of twenty pages of the work.

Before we conclude, we shall notice a few misstatements,

chiefly in Asiatic and African geography, taken from other parts of the book. The Doctor's facts are placed in one column, and the true facts in another.

DR. BUTLER.

Ninth Edition, 1830.

P. 285. 'Some idea of the strength of Thebes (in Egypt) may be obtained from the account given us by Herodotus, who tells us that it could send out from each of its hundred gates twenty thousand footmen and two hundred chariots.'

P. 284. 'South-west of Memphis is Arsinoe, or Crocodilopolis, now Faioum.'

P. 284. 'The ruins of the (Egyptian) Labyrinth are still very magnificent.'

P. 263. 'Aria was properly a particular province, but the name was given to a country of large extent,' &c.

P. 260. 'Susa, or Susa, a word signifying in the language of the country *lilies*, is now Suster.'

P. 261. 'Pasargada, where was the tomb of Cyrus, is still called *Pasa Kurr*.'

P. 260. 'That part of Persia which approaches Babylonia is called Su-

P. 99. 'At the mouth of the Strymon was the city of Amphipolis.'

Herodotus does not say any thing of the kind.

Faioum is the name of a *province*, not the name of a *town*. The town supposed to stand on the site of Arsinoe is called Medinet-el-Faioum, to distinguish it from other places, called Medinet (city), such as Medinet-Abou.

The site of the Labyrinth is unknown. The ruins, sometimes called those of the Labyrinth, are not very magnificent.

Ariana was the proper name of this country of large extent.

Susa, which does not signify lilies in the language of the country, is now *Sus*, about forty geographical miles from Suster.

The site of Pasargadae, if it is known, is Murghaub, where there is a tomb. At Fasa, which we presume is Dr. Butler's Pasa, there are no remains at all. —(See Sir W. Ouseley.)

Susiana cannot be called a part of Persia in the sense in which Dr. Butler correctly uses the word Persia, by which he means the modern *Fars*.

At the mouth of the Strymon was the city of Eion, not mentioned by Dr. Butler. Amphipolis was 25 stadia higher up.—(Thucyd. iv. 102.)

Several of these mistakes may appear to some people of trifling importance; such as they are we offer them to their notice. The want of useful and *sufficient* information in nearly the whole of the Geography of Asia is, in our opinion, a greater defect in the book than such errors as we have noticed.

On comparing this edition with some of the earlier, we find that improvements and corrections have been occasionally made: for example, in some very early editions the Great Seleuceia is said to have been on the Euphrates; while, in the last edition, and probably in others preceding it, this city is correctly placed on the Tigris. Many of the modern names of places in Asia, and some in Africa and Europe, are not

written in the most approved mode ; but it is often difficult to know what is the best way of writing such words, as authorities are frequently at variance.

The book contains two indexes, one modern and the other ancient, which, as far as we know, are accurate, and certainly very useful.

THE ENGLISH ALMANACS.—1832.

WHEN half a million copies of a particular class of books are annually sold, it may fairly be held that these books are worthy of being regarded,—first, as indications of the state of knowledge amongst the people ; and secondly, as exercising a positive influence themselves upon the state of knowledge. The produce of the almanac duty for England, in 1830, was £30,789, which amount, the stamp being one shilling and three-pence upon each almanac, exhibits a sale of 492,624 copies. The English almanacs, therefore, may be properly treated as Works of Education, with reference to their extensive sale.

The total number of almanacs published may be divided into the Astrological and the non-Astrological. The Astrological are published by the Stationers' Company only. There was a third class of the Company's Almanacs, the obscene ; but this class was discontinued in 1829.

There are now only two Astrological Almanacs, 'Vox Stellarum, by Francis Moore, Physician,' and 'Merlinus Liberatus, by John Partridge.' Moore's improved Almanac has this year ceased to belong to this class. These two contribute, there is good reason to believe, one half of the revenue upon almanacs—that is, they sell two hundred and fifty thousand copies. Of these, again, nine-tenths of the number sold may be put to the account of Francis Moore ; so that this relic of ancient absurdity is probably more read than any other work in the kingdom.

Of the non-Astrological Almanacs about a hundred thousand are Sheet-Almanacs. Of the Book-Almanacs, therefore, with the exception of Moore and Partridge, there are only about a hundred and fifty thousand sold. Of these, the Stationers' Company publish, White's Ephemeris, the Gentleman's Diary, the Lady's Diary, Moore Improved, Goldsmith, Rider, the Clerical, the Clergyman's, the English-

man's, and the Tradesman's and Mechanic's. Of these ten almanacs the sale is about a hundred thousand. The British Almanac, published by the Society for the Diffusion of Useful Knowledge, sells somewhat exceeding forty thousand.

Looking, therefore, at these two great divisions of the English almanacs, we may broadly state that one half of the almanacs published are especially dedicated to the upholding of ignorance and absurdity—and this in the worst way, by interweaving the grossest follies with the really useful matter which every almanac contains. The other half more or less advance the knowledge of the age, by interweaving valuable information of a general nature with the common calculations and tables for the conduct of daily business, for which, after all, an almanac is chiefly bought. The different degrees of merit in these useful manuals it is not within our province to examine. We desire, as briefly as we can, to direct attention to the Astrological Almanacs.

Let us first inquire what are the attractions which the two Astrological almanacs offer to the people of this country ; and how it is that the one, Partridge, scarcely pays the expenses of printing, while the other, Moore, affords a considerable revenue to the Corporation which publishes it. This book still retains its ground in spite of the ridicule with which it is now assailed on every side, and the competition by which it is now opposed by the new almanacs of the Stationers' Company, and the British Almanac, which was the first to show that an almanac might be popular, without at the same time being stupid and absurd.

John Partridge commenced his vocation as an almanac maker soon after the restoration ; Francis Moore began his career of imposture in 1698. Partridge, therefore, has the advantage of senility over his rival, and that ought to go a good way in balancing the relative merits of their stupidity. It is probable, however, that Partridge's Almanac never entirely made head against the wicked wit of Swift ; for it is a remarkable fact that Bickerstaff killed this identical almanac for a season, and frightened the real Partridge from attempting to set it up again. The Stationers' Company, however, were not to be so beaten out of a profitable imposture ; and they had the impudence in 1714, to publish a Partridge's Almanac with a portrait of the seer, which the worthy man refused to acknowledge. The defeated astrologer obstinately persisting not to prophesy in the flesh, the Company continued to employ the ghost only of Partridge ; and the work even now bears the motto, '*Etiam mortuus loquitur.*' This original schism, and the acknowledgment of

the death of the almanac maker, (for the secret contained in the three Latin words doubtless got wind,) is the only reason we can assign for Partridge not being as popular as Moore. He is unquestionably as silly. We select a passage or two from the Almanac for 1832, 'being the 144th year of our deliverance by King William the Third from popery and arbitrary government.'

'*March.* This month begins with an opposition of the Sun and Saturn, which is usually followed with violent effects; and we shall certainly hear of blustering work in this and some other countries.'

'*July.* Great dissensions appear amongst some confederate powers in the south, to their own great loss and confusion. We are now in expectation of hearing of a marriage of note—I wish it may tend to the good of both parties. Time will make a more perfect discovery.'

'*August.* Much interesting news arrives from divers parts of the world.'

'*September.* The opposition of ☉ and ♃ and also ♃ and ♄ denote some disaster either in the life or fortune of an eminent clergyman. False news and scandalous pamphlets appear in town and country.'

'*October.* In this month, Mars is direct, stationary, and retrograde in the ascendant of our famous city of London; but I hope nothing of a very serious nature will happen thereunto, either by fires, or such like calamities, pertaining to this lurid and anaretic promittor.'

'*November.* The opposition of the Sun and Mars lays some eminent soldier under the frown of his prince.'

All this is exceedingly harmless and safe prophesying. Here we have 'blustering work' in March, and a 'marriage' in July; 'interesting news' in August, and disasters to an 'eminent clergyman' in September; 'fires in London' in October, produced by 'the lurid and anaretic promittor,' (a hard name to be copied in an indictment for arson,) and 'an eminent soldier' in disgrace in November. What an unchanging world this is! The *real* Partridge for 1701 lies before us, when the true man, the original Simon Pure, 'Student in Physics and Astrology,' dated from 'the Blew Ball, in Salisbury-street, in the Strand.' For that year, in March, 'some eminent man submits to death by the gout,' and 'storms and bad weather at sea sends ill news on shore.' Then the fires were to happen in May; 'God preserve the city of London from fires, and all other mischiefs and misfortunes this month.' The 'blustering work' which is to happen in March, 1832, was then to happen in December, 1701. 'Hot violent spirits throw their thunderbolts of confusion amongst mankind.' Surely the confession which Swift, in 1709, put into Partridge's mouth

is true to this hour:—‘We have a common form for all these things. As to foretelling the weather, we never meddle with that, but leave it to the printer, who takes it out of any old almanac, as he thinks fit.’

Francis Moore, in the beginning of the last century, dated his predictions ‘from the sign of Lilly’s Head, in Crown Court, near Cupid’s Bridge, in Lambeth parish;’ where he advertised for sale ‘his famous familiar family cathartick and diuretic purging pill.’ Here the ‘author also cures all sorts of agues at once;’ and he adds, in the true spirit of his almanac, ‘this distemper often comes by supernatural means, which is the reason it will not yield to natural means.’ Is it not marvellous that, when this impudent quack died, his almanac did not die with him? Is it not more marvellous that, at the present day, the people of England, calling themselves enlightened, should voluntarily tax themselves to pay an annual sum of fifteen thousand pounds to the government for permission to read the same detestable trash, which first obtained currency and belief when every village had its witch, and every churchyard its ghost—when agues were cured by charms, and stolen spoons discovered by incantation—when the trade of an almanac-maker was identical with that of a mountebank, and was held even by the multitude as only another name for the trade of a swindler? The real ignorance of great bodies of the people presents itself to us in the present day in many startling shapes—in burning ricks, and broken machines, and plundered cities, on the part of the labourers,—and in oppressive regulations under the poor laws, and violent clamours for monopolies and restrictions, on the part of their employers. But surely no symptom of the chronic disease of ignorance was ever so strong and so incapable of being mistaken as the sale of Moore’s Almanac. Other follies obtain for a season: even Moore himself, in his present Almanac, exhorts his ‘Readers not to be deluded by the pretended miracle-mongers, who make outlandish noises, and fancy they are singing by the Spirit.’ But it argues a most lamentable ignorance in a whole people, that an imposture should have lasted amongst them for a hundred and thirty years, without any change in its quality, and with a constant accession to the number of the dupes. Moore’s Almanac for 1832 is precisely the same as Moore’s Almanac for 1701. It has the same dull verses at the top of the left hand page; the same arrangement of the astronomical columns; the same filthy column of ‘ances, toes, head, face, &c.;’ the same weather prophecies; the same prophecies of political events on the right hand page; and the same jargon at the end of

the book, called ‘*Judicium Astrologicum.*’ Why should we waste our time and abuse our readers’ patience by examining these absurdities at any length? One extract from the Francis Moore of 1701, and one from the same impostor of 1832, printed in parallel columns, will exhibit the sort of instruction which the enlightened people of England have been receiving for more than a century and a quarter :—

1701.

‘Now the Muscovite seems very busie in making preparation for great things, which may in some measure make good that ancient prophecy of Sibylla Tiburtina, found in the year 1520, in the bowels of a mountain in Switzerland, after a great inundation of waters, which broke down part of that mountain, and left discovered in the ruins the following words fairly engraven upon a large marble stone in very old Latin characters and style, which you may observe as followeth :—

“A star shall arise in Europe over the Iberians, towards the great House of the North, whose beams shall unexpectedly enlighten the whole world. This shall be in a most desired time, when mortals, wearied with war, shall unanimously desire peace; they shall strive, indeed, by occasion of a long-lasting interregnum with various studies which shall obtain the reins of empire. But at last the offspring of the ancient blood shall overcome, and proceed victoriously by force of arms, until resisted by contrary fates; for about the same time this star being set, another coeval light, blazing with more ardent flames of war, shall spread his empire even to the coast of the Antipodes. But first France shall submit her neck to his yoke, and Brittany, suppliant in ships, shall cast herself at his feet. Italy, faintly breathing towards scepters so high, shall stretch out to him her languishing hand; but this bright beam, before his time, shall, with the vast desire of men, abscond himself in the clouds of the Gods.

“Who, being extinct, after direful and bloody comets, and flashings

1832.

‘THE map of the Heavens, at this ingress, indicates that the scourge of war must be severely felt in some countries, while civil discord, brandishing her flaming and fatal torch, is lighting death mounted on his pale horse to make hideous havoc both in the East and the West, not only among Europeans, but men of colour. Seditions, commotions, mutinies, and riots, and terrible destruction of property may be apprehended. Behold the lion of the most princely tribe continues to roar against the harlot of Babylon. O thou cold, thou presumptuous, thou treacherous city, destruction is nigh thee, even at thy door! But she, be it remembered, is the “Mother of harlots;” who are her daughters, and where do they dwell? For he who would be safe in the day of visitation must hold no parley with either mother or daughters. At length, said Thomas à Becket—in his famous prophecy now preserved in the library at Canterbury—at length shall the Son of Man come with a great army, carrying beasts in his arms, whose kingdom is the land of wool: the eagle shall come out of the east, with his wings spread upon the sun; the wild growling beast of the north shall be laid low, and those whom he has trodden in the dust *shall rise to fall no more.*’

of fire seen in the heavens, there shall remain nothing for the future safe or healthy among men. The firmament of heaven shall be dissolved, and the planets be opposed in contrary courses; the spheres shall jostle one amongst another, and the fixed stars move faster than the planets; the sea shall swell as high as the mountains, and nothing shall remain but night, destruction, ruin, damnation, and eternal misery."

Surely 'the words fairly engraven upon a large marble stone,' and 'the famous prophecy now preserved in the library at Canterbury,' are abundant proofs that the ignorance of 1701, and the ignorance of 1832, in certain portions of the English population, are not essentially different either in their quality or their extent.

The great seat of this darkness is in the rural population. The strong hold of Francis Moore is in the 136,194 farm-houses and their dependent cottages, which existed in England on the 5th April, 1830. The inhabitants of towns have, in general, other guides than the mock-representative of a dead quack. But why do we point attention to these absurdities? Earnestly to exhort every person possessing knowledge, in every degree, to labour strenuously to banish this mischievous nonsense from amongst us. The 25,000*l.* paid annually by the ignorant people for Moore's Almanac (of which 15,000*l.* is tax) would establish a thousand parochial libraries in the villages of England, and thus sow the seeds of that sound knowledge whose want is plunging so many into crime and misery, and destroying the confidence and harmony of all classes of the community. Efforts must and will be made for the education of the people; but we shall consider nothing done till Francis Moore is destroyed.

The government of our country might greatly assist in this good work, by abolishing, or largely reducing, the paltry tax on Almanacs. If Moore's Astrological Almanac were sold at sixpence, the countrymen would turn up their noses at it. The folly would not have the charm of costliness upon it. Ignorance gives a guinea to an empiric who keeps a footman, when it spurns the village doctress who cures a fever for sixpence. No imposture ever made great progress, or endured long, that was not costly to the dupes.

Mathematical Tables, &c. By Peter Barlow, of the Royal Military Academy. London: G. and S. Robinson, 1814.

IN calling attention to a work which is out of print, we do not think we transgress the legitimate bounds of our undertaking. However desirable it may be that new productions of merit should be brought under the eye of the reader, he should not be allowed to forget, that many books of unquestionable utility, which, from the nature of their subjects, are only in the hands of few, glide gradually out of memory, until at last it is seldom that a copy can be obtained. The tables now before us are in this predicament. They nevertheless well deserve to be reprinted, as an examination of their contents will show.

On looking for any number under 10,000, we find in one row, its factors, square, cube, square-root, and cube-root to seven places of decimals, and its reciprocal to ten places. This is in fact the body of the work, and is a most superior table, both as to the contents, and the accuracy and arrangement with which it is printed. It supplies, in some measure, the place of a common table of logarithms; and is, for many purposes, of greater utility. It is followed by a table of the first ten powers of all numbers not exceeding 100, and of the fourth and fifth powers of all numbers from 100 to 1000. This is followed by a table for facilitating the solution of the irreducible case in cubic equations, and by a list of all prime numbers from 1 to 100,000. We have then Napierian logarithms from 1 to 10,000 to eight decimal places, followed by the value of the first six co-efficients of the n^{th} power of a binomial, for every value of n from .01 to 1.00. The work ends with a collection of formulæ in different branches of mathematics; and a comparison of the weights and measures of different nations.

That such an undertaking, if well done, must be of the highest value, need be told to no one, who has experienced what we beg leave to call the nuisance of long arithmetical calculations. That the work before us is well done, we know from experience. It would hardly consist with our purpose to enter into the details of the methods by which its different tables were constructed, since it matters little to the reader. We hope, by calling attention to the merits of the book, to promote its being reprinted; and with this view we will show how much trouble it might save to schoolmasters who have it in their possession, believing it superfluous to insist upon its utility to the calculator.

It is well known how necessary it is that many examples

should be worked by beginners in arithmetic. The common books on this science usually contain a moderate number ; but in addition to the frequent errors of print which are found in the answers, the idle may, and if the customs of our time still prevail, do, obtain assistance from the more industrious, which it is difficult to prevent while all are, or have been, employed upon the same questions. In Mr. Barlow's tables, we have the means of avoiding this difficulty in many rules ; since, on a rough computation, we have 20,000 examples of common multiplication, as many of division, extraction of the square and cube roots, and innumerable examples of the rule of finding the greatest common measure, and least common multiple ; and all these directly given with their answers ; while the labour of half an hour would furnish an expert arithmetician with the means of setting a whole school to work for a day on almost any subject. Examples of addition might be obtained by recollecting, that the sum of the cubes of all numbers from $m+1$ to n inclusive, is $(\frac{1}{2} n. \overline{n+1})^2 - (\frac{1}{2} m. \overline{m+1})^2$, which may be readily found from the tables. The mathematician will be able still further to avail himself of the various relations which exist, for the purpose of multiplying instances ; and we may safely say, that he will thus have at his command a greater number than have been contained in all the works of arithmetic that ever were printed. The tables of weights and measures, at the end, would very much expedite the formation of examples in the commercial rules. The principal instrument, however, the table of squares and cubes, does exist in several different works. For example, in Hutton's Tables, printed by the Board of Longitude, reviewed in the first number of this Journal, and by themselves in a little work printed anonymously at Paris, entitled '*Tables des Nombres quarrés et cubiques, et des racines de ces nombres, depuis 1 jusqu'à 10,000.*' For the accuracy of this we cannot vouch.

There is one observation to be made upon the method of printing Mr. Barlow's tables, which applies to most similar works lately executed in England. Calculators themselves have insisted but seldom upon any particular form of the figures ; and the printers, who look at the beauty of the whole, and not at the manner in which the several parts can be distinguished from one another, have introduced the practice of cutting figures all of the same length, which is more consonant, we suppose, to their notions of typographical elegance. Thus 6, 7, and 9, have taken the place of the old six, seven, and nine. In our opinion, and we believe we are joined by most of those who have much occasion to use

tables, this is far from being an improvement. The figures become undistinguishable : thus in using a table rapidly, the 6 and 9 are apt to be confounded with 0, and the 3 with the 8. It is to be wished that the old forms were restored, which would be done speedily, if the example were set in widely circulated works. Thus the Nautical Almanac, the Requisite Tables which are now preparing, the transactions of Societies, particularly the Astronomical, might be made instrumental in effecting the change, if their directors were of opinion that it would be advantageous.

This improvement might we think be adopted without increasing the breadth of the type, so that the same number of figures would be contained in a line. Of this, however, we are not certain, not knowing whether the distinctness of the ancient figure may not, in some degree, be owing to the greater room allowed to it. Thus in Vlacq's Logarithms, 1628, and Dodson's Canon, 1742, there are only twelve figures to the inch ; while in Barlow's Tables, 1814, there are nineteen, and in Babbage's Logarithms, 1827, there are sixteen. The subject deserves particular consideration, since all circumstances which may cause a wrong figure on the calculator's paper are of equal importance ; and if it be worth while for a man of talent to form tables, and to employ a good printer in composing them, and an industrious corrector to prevent mistakes, it is just as well worth while to use a type which shall prevent their joint labour from being misunderstood by the man who is to profit by it.

THE ETYMOLOGICAL SPELLING-BOOK.

The Etymological Spelling-Book and Expositor, being an Introduction to the Spelling, Pronunciation, and Derivation of the English Language, &c. &c. By Henry Butter. Fourth Edition, London.

WE should hardly think it worth while to discuss the merits of any work known by the name of a spelling-book, if it did not differ materially from those in common use. Perhaps many of our readers may still recollect those days of early misery in which they were compelled to *spell*, as it is called, words known by the awful name of polysyllables, without comprehending in the slightest degree the meaning of these mysterious sounds. Spelling is still an important part of early education in elementary schools. It enters into the items enumerated in the parallelogrammical* boards that are

* This is one of Mr. Butter's difficult polysyllables. See his book, p. 24, and the present article, p. 162.

sometimes placed as an advertisement in the windows of the humblest class among the instructors of youth ; and even in the houses of the better educated we may occasionally see a careful mother hearing her children spell, with a gravity suited to the supposed importance of the subject.

Let us consider what is the object proposed to be attained by spelling-lessons. When a child has learned to read (which, according to the usual system of teaching, is the most difficult attainment of his life), he has acquired the power of expressing the *sounds*, which the printed words placed before the eye are intended to represent. The child, in fact, gives a *name* to each printed word that it sees, just as it gives a name to the *picture* of any known object. When a child has seen a real horse, and has heard the name 'horse' given to the animal, the same child will readily apply the same name of 'horse' to a correct picture of the animal. This is the first step towards the understanding of signs that represent things. It is the first step, or ought to be made so, towards learning to read. First, the real object is made known, and its existence and most striking properties are associated with a certain *sound*; as in the example just taken, the *sound* 'horse' and the *animal* 'horse' become connected in a child's mind as one thing. Secondly, the *sound* is transferred also to a *picture* of the object which resembles the thing. Thirdly, in learning to read, the *sound* is connected with certain signs called letters, which have no resemblance either to the sound or the thing signified. The *sound* 'horse' does not resemble either the *word* 'horse,' or the picture of a 'horse.' But by frequent practice we learn that a certain set of letters is to be connected with a certain *sound*, and no other *sound*, and this *sound* reminds us of some object which we have seen either in reality or in a picture*. It will easily be seen from these remarks, that we propose to teach children to read by beginning with short *words* that have a *meaning*, and not by beginning with the letters of the alphabet.

One object of spelling is, that a child may know what signs or letters enter into the composition of each word ; in fact, that he may know how to *write* a word. And to know how to *write* words, what exercise is so appropriate as the practice of *writing* words? One great cause of the continuance of spelling-lessons is this. The child is first taught to give *names* to the letters, as *a*, *bee*, *see*, *double u*, &c.; but when he comes to *spelling* and *reading* (for

* This of course only applies to those words that represent visible objects. Words that denote other qualities and abstractions belong to a more advanced stage of instruction.

reading is commonly taught by spelling), it is found that the *names* of the letters are not the same as their *sounds* when they form words. Hence to learn the word *wine*, a child is taught to say *double u*, *ae*, *en*, *ee*, *wine*; but he is not taught that *double u*, *ae*, &c., are merely *names* for the signs composing the word *wine*, and not the actual *sounds* of those signs as they exist in that word. Hence arises a perpetual confusion between the *names* of letters and their *sounds*; and hence the necessity, as is said, of spelling-lessons, that the pupil may know how to write those words, whose pronunciation differs from the spelling; in which catalogue, according to the present system of spelling, we must include every word in the language.

We, therefore, object to the whole first part of Mr. Butter's spelling-book, if used, as he recommends it to be, 'in the way of being repeated several times.' This first part begins with 'easy words of three syllables, accented on the first syllable,' arranged alphabetically. We see no advantage whatever in the alphabetical arrangement of such words, and we see great disadvantages. If they were arranged according to the *final* syllables, instead of the first letter, then such words as 'implement'—'rudiment'—and 'settlement,' would all come together, and each word would be just as readily found in its appropriate column by referring to the last letter as to the first. Mr. Butter, after giving easy words of three syllables, and polysyllables, arranged according to their accented syllables, proceeds to 'difficult monosyllables,' 'dissyllables,' &c., arranged similarly to the first class. There is one advantage in the mode in which he has arranged these words; they are classed according to the accented vowels (in addition to the alphabetical arrangement), and stand thus, beginning with the monosyllables:—

Like a in <i>Fate</i> .	in <i>Far</i> .	in <i>Fall</i> .
ache	alms	awe
age	arch	born
aid	are	bought
aim	aunt	broad
blaze	balm	&c.
&c.	&c.	

The rear of this list of difficult words is of course brought up by those stout soldiers, the polysyllables. Here are a few of them; we should be afraid to present more than six or eight at a time:—

ipeacuanha	antipestilential	physicotheology
parallelogrammatical	isoperimetrical	stereotypography
septentrionalty	meteorological	

As far as we understand Mr. Butter's plan, all the words of this first part, both hard and easy, are to be learned or

spelled, unconnected with any sentence in which they may occur, and without any explanations of their meanings. This is, in our opinion, the very worst mode of teaching that could be devised.

Spelling, or to speak more strictly, the writing, of words should be taught, as we have said, only by writing, and therefore a child should be taught to write earlier than is generally the case. He should write down on a slate, from dictation, such words as the teacher may select out of the lesson that has been read, and he should write no words of which he does not understand the meaning. This principle of teaching the meaning of what the pupil reads has been already adverted to in this Journal*. Another important principle to be attended to in teaching the orthography of words is this.—A child will easily learn to attach certain sounds to letters, by having short words presented to him, in which a number that come together have either the same sound at the end, or the same sound at the beginning, or the same vowel sound between two consonants, examples:—

- I. Bat, cat, fat, hat, mat, pat, &c.
- II. Bat, bad, bag, bar, &c.
- III. Bed, fed, met, Ned, pet, red, set, &c.

The same classification will apply to writing. Such words as these should be dictated by the teacher, and written down by the pupil on a slate. More difficult words of two or three syllables may be classified just in the same way for the purpose of dictation: examples,—

invite	wealthy	deny
requite	healthy	decry
unite	weighty	supply, &c.

There is no other way in which a young pupil can learn the various powers of letters, as they occur in words, than by a classification: and no sure way of remembering what letters correspond to certain sounds, but by writing down a series of similarly formed words, at the dictation of the teacher. We shall speak of a further use of this exercise when we come to Mr. Butter's third part.

The second part of this spelling-book is entitled on 'Pronunciation,' and contains various very useful lists of words. The first is, 'a list of words pronounced *exactly* alike, but spelled differently, arranged according to their vowel sounds,' of which we give a specimen:—

Like a in <i>Mate</i> .	Like a in <i>Mat</i> .
<i>Ale</i> , malt liquor.	<i>Adds</i> , increases.
<i>Adz</i> , to be sick.	<i>Adze</i> , a cooper's axe.
&c.	&c.

* See Review of Smith and Dolier's Modes of Teaching, No. III.

Perhaps we should only differ from Mr. Butter as to the mode of using such lists of words. We think they might be very convenient as a kind of Dictionary for a pupil to refer to when he meets with such words in his lesson. We doubt if there would be any great advantage in going regularly through all the columns, even in the way of writing them from dictation, as many of the words given are of very rare occurrence.

This second part contains various other useful lists of words; such, for example, as 'pairs of words varying somewhat in orthography, but differing in pronunciation only, in the first word of the pair having the sound of *s*, and the latter word the sound of *z*, in the same syllable,' as

Advice, counsel.

Advise, to give advice.

Bodice, stays.

Bodies, material substances.

This list might be used by the teacher for constructing short sentences, in which specimens of each pair might occur, and the pupil would then learn the proper orthography of each word in connexion with its meaning. But perhaps we are giving this 'advice' to those who are much better able to 'advise' us.

We recommend pp. 46, 47, on the use of the aspirate, most particularly to the good people of London, and indeed to our countrymen generally. If any of our readers was ever so unfortunate as to be on a Grand Jury in Middlesex, where several hundred witnesses were examined, he must have perceived how sadly the aspirates were misplaced by many of them, and how much Mr. Butter's assistance was wanted.

Mr. Butter first enumerates the nine words beginning with *h*, in which that letter is not sounded, and then makes the following remark, which we copy for the benefit of those writers who are not accustomed to attend to such minutiae. '*An* is used before words beginning with *h* that are not accented on the first syllable, such as heróic, histórical, heptágonal, &c.'

This usage is absolutely required by euphony, and we are surprised to see it so often violated. Another list contains 'words pronounced alike, excepting that the latter of each pair is aspirated,' as—

Ardor, warmth of affection.

Harder, firmer.

Arras, tapestry.

Harass, to vex, plague.

This list comprehends twenty-six pairs of words, amongst which we are much pleased to find also the following:—

Wales, part of Great Britain.

Whales, large sea animal.

Wet, moist.

Whet, to sharpen.

Wile, a trick.

While, as long as.

Wine, a fermented liquor.

Whine, to moan.

Mr. Butter evidently intends the *h* in *whales*, &c. to be pronounced, as it really ought to be, both for the sake of giving force to speech and distinction of meaning to words. This good old English *h* is very badly treated by many people called polite.

The second list of *H* words contains 'words spelled and pronounced alike, excepting that the latter of each pair has *h* initial, and is aspirated.'

Ail, to be sick.
Hail, frozen rain.

Air, the atmosphere.
Hair, covering of the head.

Mr. Butter has given forty pairs of such words, all of which are good reputable terms, except perhaps the word '*horal*, relating to the hour,' which is not much used or wanted. This and the foregoing list may be made exceedingly useful. They should be impressed carefully on the memories of youth by being frequently written and pronounced aloud. Passages should be chosen in which they occur, and such passages should be also expressly constructed for the purpose. Every one must have observed how much force and precision are given to spoken language by an accurate attention to such words, and how much the best sermon or speech loses by any inaccuracy in the use of the aspirate. Those who are conscious of their failings in this particular, should carry a small pocket-card, containing the above list of words, with which they might occasionally refresh their memories.

The third part of Mr. Butter's book is, we believe, original, and, we think we may say, also useful. Mr. Butter's is an etymological spelling-book, as we learn from the titlepage; an announcement which attracted our attention, because no elementary writer on our language, or any other, will ever do much good, unless he makes etymology the basis of his labour. The immense number of Latin and Greek words introduced into our language has so changed its character, that something like what Mr. Butter has attempted, is absolutely necessary as an ordinary part of the education of those who are not acquainted with Latin and Greek.

Mr. Butter has arranged in alphabetical order, first, words derived from Latin substantives, then words derived from Latin adjectives and verbs. After this comes a list of words similarly arranged, derived from Greek roots; the following are a few specimens:—

<i>Ager, agri</i> , a field.	
Agriculture, farming, husbandry.	Peregrinate, to travel in foreign lands.
Agricultural, belonging to farming.	Peregrination, a wandering.
Agriculturist, a farmer.	Peregrine, foreign.
Agrarian, relating to fields.	

Then come words derived from *angulus*, a corner; *animus*

the mind, arranged in the same way. As a specimen of a verb, we may take p. 87.

Æstimo, I value.

Esteem, *s.* high regard.

Esteem, *v.* to prize highly.

Estimable, worthy of esteem.

* *Inestimable*, above all value.

Estimate, to value.

Estimation, opinion.

Words derived from *ago*, 'I do,' *amo*, 'I love,' and so on, follow in alphabetical order.

The value of Mr. Butter's arrangement over an ordinary dictionary is this: words containing the same element, as *ager*, a field, *angulus*, a corner, are brought into juxtaposition, by which classification we believe the meaning of each is made clearer, and the whole are better remembered. We think also there is an advantage in giving the Latin and Greek root, which enters into the formation of such words as *angular*, *triangular*, and such as, *chronic*, *chronicle*, *chronology*. Such Latin and Greek roots are easily remembered when associated with words whose meanings have been made clear by explanation from the teacher, and by the context of passages in which they occur. For we are decidedly of opinion, that such a list of words as Mr. Butter has given, is only useful in connexion with reading lessons, and should not be *spelled* regularly through. As an example, if the pupil meets with the word *unanimous*, it will be useful to show him the words *magnanimous*, *pusillanimous*; and to point out to him, or let him do it himself, that these words all agree in the latter part, which signifies *mind* or *spirit*, and that the different *kind* of *mind* or *spirit* is expressed in each case by a different word prefixed to the part *animous*.

Though we have expressed so favourable an opinion of Mr. Butter's conception in this, the third part of his work, we are by no means of the same opinion as to the execution of it. Great improvement might be made both in the definitions of words, which are sometimes wrong, sometimes inexact, and also occasionally in the arrangement of them. Under *anthos*, a flower, Mr. Butter places *anthology*, though he has a separate head *logos*, for words ending in *logy*, as *analog*, *geology*. It would be better to adopt some general principle of classifying compound words, either according to the first or latter part. We think, indeed, it would be found more convenient to put all the words ending in *logy* by themselves. But to make a complete collection of such words as consist of two distinct parts, it would be necessary to have a double arrangement: *geography*, *orthography*, &c.

* Mr. Butter has explained some meanings of the prefix *in* (see p. 61.), but the sense of *in* in the word *inestimable* is not noticed.

should come under the head *graphy*; while *orthography*, together with *orthodox*, *orthoepy*, should again come under the head of *orthos*, 'straight, right.'

Under the word *techné*, art, out of the sixteen examples given, only four really belong to this head. Such words as *dramatic*, *mystical*, *optics*, have no connexion with the word *techné*. Indeed, in another place, Mr. Butter places '*optics*, the science of vision,' very properly under the head of *opto* (read *optomai*), 'I see.'

Now the real use of this third part, we must repeat the remark, does not lie in its being used as spelling-lessons, but as a table of reference in connexion with a reading-lesson; and then the words should be written on a board to dictation, in order that their orthographical form, together with their meaning, may be impressed on the memory of the pupil. We believe that by a judicious application of this method, children in our ordinary English schools might acquire an adequate knowledge of the real meaning and component parts of the greater number of Greek and Latin words incorporated into our language. And who will deny that it would be a prodigious step made towards the real diffusion of knowledge, if all children who learn to read, should learn also to know the *meaning* of the words which they utter? The moral effects that flow from a right knowledge of words, and the immoral effects that proceed from ignorance of them, have never escaped the observation of any accurate observer of human conduct.

Before concluding we must press this subject a little further. Mr. Butter has collected and explained a number of words derived into our own language directly from the Latin and Greek; but he has said nothing about another class of words of higher antiquity, as a component part of our tongue, we mean words of direct Teutonic or Saxon origin. Our language, though it now wears a motley coat, has a great many pieces of good sound material in its texture, which may be picked out and so arranged as almost to make another garment.

Children, when they have made a little progress in reading, should have samples of these words, which are not Greek or Latin, put before them, and the meaning of a whole column may thus be made quite clear, as soon as one of the series is comprehended.

EXAMPLES.

Play-ful, *full of play*: compare with this word—
care-ful, mirth-ful, fruit-ful, beauti-ful, cheer-ful, &c.

Care-less, *without care*: compare—
penny-less, sleep-less, thought-less, fear-less, &c.

Wealth-y, * *possessing wealth*: compare—
health-y, weight-y, might-y, &c.

Work-er, *a person that works*: compare—
do-er, los-er, gain-er, play-er, &c.

This will be sufficient for the present to explain our meaning.

MISCELLANEOUS.

FOREIGN.

FRANCE.

NATIONAL SCHOOLS.—It appears, from a report presented to the French sovereign by the Minister of Public Instruction, that, out of the 38,135 *communes*, or districts, into which France is divided, 24,148 of them possess national schools (*écoles primaires*), and 13,984 are destitute of them. The total number of children, between five and twelve years of age, inclusive, is 2,401,178; and the greatest number of them who frequent the schools is in winter, when they amount to 1,378,206: in summer, they do not exceed 681,005. Of the 282,985 young persons, between the ages of twenty and one-and-twenty, inclusive, who are enumerated in the registry, 112,363 are able to read and write, 13,159 are merely able to read, and 149,824, being more than one half, can neither read nor write.

NEW SYSTEM OF ELEMENTARY INSTRUCTION.—The Rev. M. Kley, a retired clergyman, resident at Strasburg, has lately devised a system of elementary instruction, which is said to possess considerable advantages over every other system yet adopted. On the report of the rector and inspectors of the academy of that town (and we should add, that this institution is a scion of the University of France), a premium of 300 francs has been conferred upon the inventor, as an inducement to further exertion.

VERSAILLES NATIONAL SCHOOL.—If ever prodigality sat upon a throne, it was when Lewis the Fourteenth exhausted the resources of France. Amongst his countless extravagances, none, who have wandered as far as Versailles, can have passed the *ancienne Vénérerie* unnoticed. But even this canine palace was not splendid or extensive enough for the late infatuated monarch, who went on, from year to year, adding to its capacities, at an expense of several hundred thousands of francs annually. The day of redemption has at length dawned for the nation at large, so far at least as this

* This termination *y* exists in the German language in the longer form of *ig*, as in *wicht-ig*, weighty.

scene of extravagance is concerned. The regal dog-kennel has been lately fitted up, and opened as—a National School!

THE POLYTECHNIC SCHOOL.—A royal ordonnance, under date the 25th of November last, and containing seventy-three clauses, directs a complete reorganization of this establishment. The corps of teachers is to consist in future of twenty-seven individuals, and the staff, of twelve officers. No pupil is to be admitted until he has undergone a public examination, the result of which is to be determined by a jury; nor can any pupil be dismissed from the institution excepting by virtue of an order bearing the signature of the Minister at War; and this order must be grounded upon a report of the council of the school. The principal, or director of the studies is to receive a salary of 10,000 francs (400*l.*); each professor, 5000 (200*l.*); the master of languages, 3000 (120*l.*); and an under-master, from 1500 to 2000 (60*l.* to 80*l.*) per annum: the librarian is to have 4000 francs (160*l.*), and the medical attendant, 3000 (120*l.*) a year.

ELEMENTARY INSTRUCTION.—This branch of education has received great encouragement throughout France since the deposition of the late king; particularly in the department of the Seine and Oise, where the council-general has voted twenty pensions (bourses) to the normal school, 8000 francs (320*l.*) in aid of the provisional normal school, and 6000 (240*l.*) in aid of teachers. At the instance also of the prefect of the department, the Minister of Public Instruction has assigned 30,000 francs (1200*l.*) for purchasing or rebuilding schools, 7000 (280*l.*) for bestowing premiums on teachers, and a like sum to be applied in the distribution of elementary publications. In several districts, societies have been formed for increasing these public grants by means of private subscriptions. We find also, that, in many parts, the academies (or provincial branches of the University of Paris) are intrusted with the forwarding of this important step towards the mental amelioration of the lower orders in France; and that, with this intent, the government have placed various sums of money, amounting in all to 75,775 francs (or 3030*l.*), at the disposal of the academies of Aix, Angers, Clermont, Cahors, Lyons, Paris, and Toulouse; inclusive of the departments of the mouths of the Rhone, Var, Lower Alps, Corsica, Maine and Loire, Sarthe, and Mayenne.

JULY ORPHANS.—The second clause, in the law 'For Distributing National Rewards,' having provided, that '*these children, being adopted by the nation, should, on the demand of the father, mother, or guardian, be educated in public or private institutions from the seventh year of their age, and at the expense of the state, until they should attain to their eighteenth year,*' the government have determined to appropriate an average sum of 28*l.* (300 francs) per annum for the education of each child, and to pay it into the treasury of the respective municipalities, certain members of which

are authorized to settle the kind of education to be given to each family. The orphans are also placed under the immediate tutelage of the Minister of the Home Department. It is stated, that 788 persons fell on the popular side during the three days' contest at Paris, in July, 1830, and 281 orphans have been found, within the several districts of the department of the Seine, entitled to this manifestation of national gratitude.

SCHOOLS OF INDUSTRY.—The Minister of Public Instruction mentioned, during the debate in the Chamber of Deputies, on Arago's recent motion for reforming and extending the seminaries for the arts and trades, that 'there are above 450 schools in France, where various degrees of industrious habits and acquirements are taught, and that the number of schools for forming superintendants of mechanical works, exceeds forty. The government,' he added, 'are engaged in devising establishments, where commercial firms may be supplied with clerks and superintendants of works, of a better informed class.'

DEPARTMENT OF THE SEINE, &c.—We learn, from the statistical tables for this department, that the outlay for the education of children of all classes annually amounts to a sum of 1,251,400*l*. It appears also that, at the close of the fourteenth century, there were but *sixty* teachers altogether in the French metropolis—namely, forty engaged in instructing youths, and twenty in teaching girls. Forty years ago, it was estimated that 7,000,000 of individuals in France were able *to read*; at present, they are computed at more than 16,000,000.

STRASBURG, June, 1831.—'There is a university here, which was established in 1621, and continued its useful labours until the breaking out of the French revolution, when it was entirely dissolved. After the tempest had passed over, however, it again raised its head, but it has never recovered the blow which has been given to it. In its earlier days it was a popular place of resort to the youth of Germany; and continued to be equally frequented by them after Alsace had fallen under the dominion of Lewis the Fourteenth. Of late years a medical school has been added to it, and from this circumstance the faculty of physic is become by far the best attended: still, it labours under so many practical disadvantages, when compared with the French metropolis, and the admirable institutions and collections which Paris possesses for furthering the study of physical and medical science, that, in spite of a well-supplied anatomical museum, it is never likely to become of leading importance as a focus for science or practice. Amongst other establishments, we were introduced into the seminary for the education of the Protestant clergy, who are destined to supply vacancies in the ministry of this quarter of the world; the number of its pupils varies from thirty to fifty; the *prælections* are delivered in German, and the young auditory are sent, during the vacations, to visit the

Protestant congregations who inhabit the districts bordering upon the Rhine. A few years ago, its directors took the principles of the Lutheran faith for their polar star; but, at the present day, their views lean to what is called neologism. There is but one of its teachers who professes Calvinism. It is not easy to ascertain the number of Protestants on the French side of the Rhine—I mean in Alsace; inasmuch as the public census never takes the religious professions of the inhabitants into the account; but I was told by several Protestant clergymen, that they amounted to five or six hundred thousand. On the other hand, the increase of the Catholic population may be inferred from the simple fact, that, when the French became masters of the town, in the time of Lewis, it did not contain more than twelve Roman Catholic families; and at this moment it possesses seven Protestant, and six Catholic, churches.—A.

BELGIUM.

THE ancient and once renowned University of Louvain, as well as the more modern institution of the same kind at Ghent, is about to be closed, and one single university for the whole kingdom is to be erected in Brussels. The commission to whom the proposal has been referred, have already made a report, which recommends the adoption of this measure.

SWITZERLAND.

AGRICULTURAL SCHOOL FOR THE POOR.—A Mr. Vernet, of Geneva, has a large estate called Carra, on which a school of this description has existed for the last ten years. It is under the care of M. Gerhardt, who founded the school for the poor at Hofwyl. None but entirely destitute children, such as would not have received any, or, if any, the most wretched kind of education, are admitted into it; they are carefully educated until they reach the age of twenty, are employed constantly in various pursuits connected with agriculture and mechanics, and are thus fitted for filling the situations of workmen, domestic servants, and agricultural labourers. There are forty acres of meadows, arable-land, and garden-ground, entirely cultivated by them; and thirty of the children belonging to the school are maintained by the voluntary donations of the inhabitants of Geneva, at a cost of two hundred and fifty pounds per annum; though it should be observed, the labour of the children themselves produces as much as a moiety of that amount. Independently of the value of the food raised on the spot, the annual expense of their maintenance does not exceed eighty pounds!

COLLEGE OF LAUSANNE.—(From private Notes.)—‘From the Castle we proceeded to visit the College. It is a spacious building: the ground-floor is occupied by apartments in which geography, history, the mathematics, music, and gymnastics, are respectively taught; and the upper-floors contain the academical council-room, academy of sciences, museum, and library. The council superin-

tend and determine all matters appertaining to public education, and exercise a control over the whole of the scholastic institutions in their canton. The academy has seventeen professors attached to it, whose functions extend to the departments of divinity, science, jurisprudence, and the belles lettres. The youths, educated under their care, are chiefly destined for the clerical, medical, or legal profession, and therefore undergo a series of rigid examinations. The students who are intended for holy orders, derive some assistance from the eight-and-forty small pensions which, upon the report of the academical council, are granted by the Council of State to such of them as are reputed the most deserving, or possess but slender incomes. Every minister of the church is required to go through a nine years' course of study in the academy; and the course is thus apportioned:—two years are devoted to the belles lettres, three to philosophy, and four to theology. They remove from the one to the other, after passing their examinations in each, and are admitted into the church at the age of four or five-and-twenty. It appears that the Council of State are the ultimate appeal in all ecclesiastical concerns, and have the power of dismissing every clergyman who may disgrace the sacred office.'—D.

ITALY.

CLOSING OF THE PAPAL UNIVERSITIES.—A recent decree of the Pontifical Congregation of Studies in the Roman capital has directed the shutting up of the Universities of Rome and Bologna, as well as of every other high school within the Holy Father's dominions. A specific place of meeting has been assigned to each faculty, with a view to the prosecution of the several courses of lectures; but no individual is to be admitted into the corps of students unless he shall produce a certificate of previous good conduct, and afford proof that his pecuniary and intellectual capabilities entitle him to admission. Over and above these requirements, the chancellors of the universities are enjoined to insist upon the student's going to church on fast and feast-days, and to watch over his due observance of all religious duties. In the teeth of this decree, we are informed that the papal Pro-legate at Bologna has yielded to the loud remonstrances of three hundred of the students in that university, and publicly announced that the course of their studies shall not be interfered with, or the closing of the university take place. It does not appear that his Eminence condescended to consult his Holiness before he contravened his orders.

PAVIA.—The several courses of lectures in this university were opened on the 4th of November, with the solemn inauguration of a marble bust of the celebrated Volta.

PARMA.—The closing of this university, under a decree of the Grand Duchess, dated on the 14th March last, has recently been followed by an intimation, that the scholastic year 1831-2, will not

be reckoned as part of the terms kept by the students in law; notwithstanding this, they may finish at Placentia the course of study commenced at Parma.

GERMANY.

ABOUT two years ago, a diligent inquirer into the state of the German universities calculated that the number of professors attached to them was no less than *one thousand and fifty*; and that their youthful auditories would, if mustered in one array, present a phalanx of *sixteen thousand five hundred* academical combatants. And he further estimated, that the average income of each professor,—meaning that portion of it which is not liable to the contingencies of failure or success,—amounts to *one hundred pounds* per annum; and the average yearly expenditure of a German student to *thirty* pounds. It results, from these computations, that between the professors and students, and independently of the cost of buildings, museums, libraries, &c., a sum of *six hundred thousand pounds* is annually circulated within the precincts of the universities of Germany.

PECUNIARY GRANTS TO THE UNIVERSITIES.—A debate, which took place in the Second Chamber of Deputies, at Karlsruhe, on the 8th of November last, throws some light on the amount of pecuniary aid, which is derived by certain of the German universities from their several governments. For the years 1831, 1832, and 1833, the grant made to the university of *Heidelberg*, is fixed at 84,000 florins or about 5000*l.* per annum (equivalent to at least twice as much in England), and to the sister university, *Freiburg*, 74,000 florins, or about 4200*l.* a year. In the course of the debate on these grants, it appeared, that the veteran Professor Zachariæ, who was designated by Von Rotteck (the historian), as ‘one of the most brilliant stars in the jurisprudential firmament,’ had received an addition of 1200 florins a year to his salary, as one of the *Heidelberg* lecturers, in consideration of his having declined an invitation to transfer his labours to another German school. Von Rotteck was supported, in his defence of this compensation, by Professor Welcker (of *Freiburg*), amongst other deputies; and the latter instanced, with a view to render grants still more palatable to the opposing party, that the *Bavarian* government appropriated a yearly allowance of 85,000 florins even to the most inconsiderable of its universities (viz. *Würzburg*); that *Erlangen* derived an income of as much as 170,000 florins (19,500*l.*, and upwards) from the State, and that were he even to pass by *Leipzig*, *Göttingen*, or any one of the *Prussian* universities, the least public grant to which was 150,000 dollars (above 22,000*l.*), he could relate the liberality of the minor states of Germany, as a precedent; particularly *Hesse-Cassel*, which, with a population of only five hundred and eighty thousand souls, did not hesitate to assign a yearly sum of 75,000 florins (4250*l.*) in support of the university of *Marburg*, independently of a supplementary vote of 20,000 (or 2250*l.*).

AUSTRIA.—There is a system pursued in the German dominions of Austria, which has been attended with singularly beneficial results in diffusing knowledge amongst the working-classes, and, in fact, among the people in general. No village is without its school ; and each school is under the care of a master, who is paid by the government. It is a law of the land, in the hereditary provinces, that no male can enter into the marriage state unless he is able to read, write, and cast accounts ; and every master is liable to a heavy penalty, if he employ a workman who is unable to read and write. Short publications, of a moral character, which are compiled with great care, and sold at a low price, are circulated in every town, and throughout every cabin in the country. May we not refer it to this system, that crimes are of extremely rare occurrence in the German provinces of the crown of Hapsburg ? Indeed, it is accounted a disastrous year, so far as public morals are concerned, if two executions take place at Vienna in the course of the twelve-month. Under what other sky, we may ask, is the schoolmaster abroad to so rich a purpose ?

HANOVER.—The winter session has begun in the usual manner at the University of Göttingen, and the curators have given notice that the course of studies is not to be interrupted even should the cholera break out within its walls. Every preliminary step has been taken for the care of those of the students who may be attacked by the disease.

UNIVERSITY OF GÖTTINGEN.—The following is an enumeration of the Professors and Lecturers ; and their respective courses, for the winter session 1831, 1832.

Professors and Lecturers		
Theology	13	23
Law	21	33
Medicine	15	31—and Demonstrations.
Philosophical Sciences	7	13
Mathematical Sciences	9	19
Natural History	9	12
Historical Science	9	10
Literary History	2	2
Fine Arts	5	6
Archæology	3	3
Oriental and Ancient Languages	15	20
Modern Languages and Literature	4	5

177 (exclusive of the Exercises & Disputations).

There never was a more groundless charge, than that which has been brought against the Hanoverian government, of neglecting this university. Without referring to the native talent, which they have enlisted in its service, we need only cite such names as those of Lücke, Conradi, Mende, Blume, Wendt, Dahlmann, the two brothers Grimm, and Himly, as a proof of their anxiety to induce

foreign scholars and men of science to lend it the aid of their high acquirements. And they have not only extended and improved the various collections, but added new buildings to the observatory and anatomical school, and erected additional hospitals for medical practice, &c.

BAVARIA.—The Chamber of Deputies, now sitting at Munich, have sanctioned, amongst other items, that portion of the budget which assigns a sum of 766,110 florins (86,187*l.*) for the use of the department of education and civilization. This is independent of the following supplemental votes ; namely,—

For the maintenance of national schools and gymnasia,	244,000 fl., or	£ 27,900
Ditto of the three universities (Munich, Saltzburg, and Erlangen), equal shares of 15,000 fl., or		1,687
„ Dr. Liederskern's establishment at Erlangen,		
1600 fl., or		112
Which, with the foregoing item of		86,187
Constitute a total of		£115,886

In one of its late sittings, the same chamber decided that the masters of the public schools should, with reference to their remuneration, be divided into several classes, and that the lowest salaries should not be less than two hundred florins, or two-and-twenty pounds sterling ; that they should be promoted according to their degrees of merit ; and that a report of the application of the endowments belonging, and grants assigned, to schools, should be made every year. Funds are ordered to be reserved for the widows of schoolmasters ; and a preparatory school is directed to be established in the chief town of every circle or department. The institution in existence at Altdorf, for the education of teachers, is to continue its labours.—*Munich, 26th October.*

BADEN.—On the 30th of November, the Lower Chamber of the Grand-duchy resolved, that all national and public schools, as well as all institutions for the rearing of teachers, should be regarded as national establishments and placed under the supervision of the state ; and that all teachers, regularly educated as such, should, after passing through the requisite examinations, be considered as servants of the state. It was likewise proposed to establish a special Board for scholastic affairs, and to render every kind of schools and every candidate for the situation of a teacher liable to its jurisdiction. The Chamber voted 30,000 florins (3800*l.*) in aid of those masters who were worst paid ; and sanctioned the formation of a fund for the support of the widows of schoolmasters.

PRUSSIA—UNIVERSITY OF BERLIN.—The statutory transfer of the rectorship of this university took place in the senate the day before yesterday. Professor Bückh, whose office as rector then expired, entered into a review of the principal occurrences during the last academical year. He stated, that the number of teachers was *one hundred and*

twenty-seven: namely, forty-nine professors in ordinary, and forty-two professors extraordinary; twenty-nine private lecturers (*docentes*), and seven lecturers or teachers in the fine arts. There had been five promotions to the degree of licentiate; three degrees of doctors of law, ninety-nine of doctors in physic, and fourteen of doctors in philosophy, had been conferred. The students had increased considerably in number since the preceding year; for, including those entitled to attend the lectures, they amounted at the close of the winter term, or half-year to 2488, and at that of the summer term to 2296. There had been five hundred and eighty-five matriculations in theology; six hundred and seventy-four in jurisprudence; three hundred and two in physic, and two hundred and fifty-five in philosophy; and exactly five hundred of these matriculations were for the admission of students, who were not subjects of Prussia. No disturbances, much less any in which a number of students might have been implicated, had taken place; neither had there been one single instance of rustication, or a single student punished with what is termed the '*consilium abeundi*.' The long projected plan for a university library had been carried into execution, and the Clinical Institution for lying-in women had been removed to a more spacious site. An association, projected by the professors and students in common, for tending the sick, had been brought to bear after several years' preparation, and carried into operation during the late winter term. After this report had been made, Professor Marheinecke, who has filled the office of rector once before, took the oaths as rector for the ensuing year, and the several records, the deed of foundation, sceptre, keys, album, and rectorial insignia were delivered to him.—*Berlin, 24th October.*

DECLARATION WITH REGARD TO THE CHOLERA MORBUS.—The subsequent notice (of which we give a literal translation) has been issued by the Rector and Senate of the University of Berlin, and deserves the attention of our own universities.

'The opening of the winter courses of lectures in this university has been fixed for the 7th of November, with the approbation of the ministry for ecclesiastical affairs, education, and medical affairs. Inasmuch as ten weeks have elapsed since the breaking out of the cholera in this city, well-grounded apprehensions are so much the less to be attached to the holding and frequenting of the prælections; particularly, as the spread of the cholera here has, at the same time, become comparatively inconsiderable. Out of the whole number of students (*nearly six hundred*) who remained here during the vacation, not one has died during the six weeks, since the cholera first made its appearance; only two have suffered under a slight attack of it, and they immediately recovered under the prompt and highly efficient aid afforded them by the association formed for the treatment of such students as might be affected by the cholera. This association of students, provided as they are with all needful means, will remain in active operation so long as the cholera shall continue to prevail amongst us; at the same time, agreeably with the notice

which we issued on the 22d of September last, arrangements have been made in the university building to prevent any baneful consequences, and to keep up the purity of the air throughout its whole extent, as well as in the lecture-rooms.

By the Rector and Senate of the University of

Frederic William, in this city.

Berlin, the 12th October, 1831.

BÜCKH.

BOHEMIA.

ACADEMY OF THE ARTS OF DESIGN AT PRAGUE.—This institution is indebted for its foundation to the active exertions of the ‘Society of Cognoscenti,’ and, for its unprecedented success, to the skill and judgment of its first director, Bergler, who was snatched from the scene of his useful labours, both as a man and a teacher, in the year 1829. The youthful artists, who avail themselves of this school, are assembled, according to their respective degrees of proficiency, in three spacious apartments; and numbers of them have already passed through the prescribed course of instruction with high credit to its efficiency. The most spacious of these apartments is wholly decorated with drawings from Bergler’s pencil, most of them being sketches or studies done at a time when he was cultivating his own talents in Rome, and poring over the chefs-d’œuvre of the great Italian masters; amongst others, are copies after Domenichino, and of Raphael’s ceilings, as well as drawings after the antique, particularly a sketch from the Laocoon, which obtained the great prize given by the Academy of St. Luke. In the second apartment, the student draws from nature under the effect of artificial light, reflected from a cluster of lamps; and the third is appropriated to the study of the antique, for which some admirable Italian casts of the principal works of Grecian art afford every facility. Prizes are distributed among the students every year; and on this occasion, an exhibition of drawings by native and other artists is opened.—R.

RUSSIA.

SCHOOL OF ARTS AND TRADES.—The Russian government have just established a seminary of this description at St. Petersburg, under the title of ‘*The Technological Institution.*’ One hundred and thirty-two pupils are to be educated within its walls, at the expense of the state. They are to learn the theory of technicology, the construction of machinery, chemistry, the art of dyeing, &c., and peculiar privileges are held out to such as distinguish themselves. These latter are to be exempt from the poll-tax and military conscription; are not to be subject to corporeal punishment; may take up certain branches of industry without an apprenticeship, and hand down these privileges to their children, who shall be entitled to enjoy them so long as they follow their fathers’ calling. They are to be styled ‘artizans’ or ‘masters;’ and, independently of the pupils educated at the public expense, who are to be chosen from the middling classes, other youths may avail themselves of the in-

stitution on terms to be prescribed. A sum, equal to 5500*l.*, is to be annually appropriated to its support; and gratuitous instruction in the art of design is to be given to the lower orders of mechanics, after morning service on Sundays and holidays. The buildings for this establishment have been erected on the site of what was once a morass in front of the Jaegerhof; and two spacious fields, ornamented with rows of wild chesnuts, have been set apart for the scholars' recreations. It was opened on the 23d of October last.

DORPAT.—The number of students, who are attending the courses of this university, amount at present to five hundred and ninety, inclusive of ten military officers, who are employed in the study of astronomy under the celebrated Dr. Struve. The following are the numbers who have matriculated in each respective faculty:

In Divinity . . .	55
„ Law . . .	64
„ Medicine . . .	252
„ Philosophy . . .	219

WILNA.—It is generally believed, that the disturbances which have taken place in Lithuania, Volhynia, &c., will occasion the removal of this university to *Kiow*. M. Nowosilzoff has been appointed its temporary Curator, and a considerable proportion of the professors have been allowed to resign, or have accepted retiring pensions, or have been superseded. M. Pelikan, the former Rector, has been called to take a seat in the Council of State at St. Petersburg.

SWEDEN.

It is mentioned in the Swedish papers of the 8th of November, that Bishop Wallm, his Swedish majesty's grand almoner, and other benevolent inhabitants of Stockholm, have formed an association for the purpose of forming an institution for educating the children of the lowest classes, particularly the destitute, in that capital. The first general meeting was held in October last, and it was then announced, that the interest of a subscribed capital of 150,000 banco-dollars was at the disposal of the society. A resolution was, in consequence, passed for purchasing a large house, and immediately commencing operations.

NORWAY.

UNIVERSITY OF CHRISTIANIA (*from a private letter*).—The Frederician University of 'Christiania' was first projected in 1811 by our late sovereign, the present King of Denmark. A mathematical school had long existed in this capital, and so far back as the year 1793 a meeting of the townsmen was held, in which its expediency was recognized, and a premium of 200 for the best, and of 100 dollars for the next best essay, on the measures to be pursued towards founding a Norwegian university, was offered. The King of Denmark, however, was the first to give substantial

effect to the national wishes by presenting the infant university with a library of about thirty thousand volumes in all branches of science, endowing it with a capital of 100,000 dollars (10,000*l.*), and purchasing a beautiful site in the neighbourhood of the town, where it was his intention to erect the 'domus academica,' museums, library, &c. as well as residences for the professors. But the severing of the connexion between Norway and Denmark in the year 1814 arrested the accomplishment of his design. It has been effected, however, on a different plan since our union with Sweden, and, under our new Constitution, the Storting have never ceased to pay particular attention to the interests of this university. Being destitute of the funds required for its maintenance, our legislature have voted annual sums to it, varying from 30,000 to 40,000 specie dollars per annum, besides a liberal grant for augmenting the library. The university came into actual activity in the year 1813, when it can scarcely be said to have possessed any auxiliary collections or apparatus whatever. At the present day, however, they are become deserving of notice; the library contains about 120,000 volumes: it has a museum, which is rich in minerals, and a sufficient collection of instruments and apparatus for the purposes of natural philosophy, astronomy, and chemistry. We are still in want of proper academical buildings, but entertain great hopes that the Storting will ere long enable us to erect them. Our establishment consists of a chancellor and vice-chancellor, and twenty-four professors in the four faculties, out of each of which one professor is annually chosen dean or president of his faculty. Their numbers are—

For Divinity	.	.	.	.	2
Jurisprudence	.	.	.	.	1
Medicine and Surgery	.	.	.	.	5
and					
Philosophy, which comprises the classics, mathematics, natural history, chemistry, mineralogy, history, philosophy, political and rural economy, the modern and eastern languages, astronomy, and metallurgy	.	.	.	.	16

Forming a total of 24

There are also attached to the university a 'philological seminary,' a chemical laboratory, and a botanical garden. The senate is composed of the vice-chancellor, deans, and two professors chosen from the faculty of philosophy. Each professor is under an obligation to give public lectures; but he enjoys, at the same time, the privilege of giving private ones. In fact, every student, who has passed his first examination, is required to place himself under one of the professors as his tutor. The *salaries* of the professors, which are of various classes, are regulated after Norwegian barrels of barley; thus, the senior has 600; the next six in seniority have 450; and the remainder 400 and downwards.

The lecturers do not receive the value of more than 250. Two-thirds of the quantity are taken at three specie dollars (about nine shillings) per barrel, and the remaining one-third according to the annual rate of the tithes, which is variable. From this it is obvious that the professional salaries are but small; and their value is greatly diminished by the dearness of living in Christiania, which is one of the most expensive places in Europe.

During last winter we had five hundred students, and the number of matriculations, since the year 1813, has been nine hundred and eighty-nine.

SCHOOLS.—These are of two kinds in Norway; viz. ‘Elementary’ and ‘Latin.’ In the former, writing, arithmetic, history, geography, and religious morals are taught; and in the latter, the mathematics, Latin, Greek, and Hebrew, with divinity.—W. P.

GREECE.

EYNARD, the well-known phil-hellenic philanthropist, in enumerating the enlightened acts which distinguished the presidency of the late Count Capo d’Istrias, speaks of his exertions to ameliorate the mental condition of his fellow-countrymen in the highest terms; and, in reference to these exertions, observes, that he founded a great many schools for mutual instruction, established one hundred and fourteen seminaries in the Peloponnesus alone, a military academy at Nauplia, a grammar school at Poros, an orphan asylum containing above five hundred children, two normal schools, and an extensive Greek printing-house in Egina: on which little island, we are told, there are above fifteen hundred pupils. He was likewise the founder of a public library, supported by private donations, a female seminary, a museum of antiquities, and an experimental farm at Thyrintos, or Tiryns.

CHINA.

THERE is probably no part of the world, not even England itself, where so much patriotism and such love of industry exist as among the Chinese; these, indeed, are their distinguishing virtues. On the other hand, the Chinese are chargeable with libertinism, too ardent a desire of gain, mendacity, and baseness. * * * I have known but very few Chinese who could not read and write; in this respect they leave the English, French, and even the Germans, behind them; and yet, with all this, they do not, like the ignorant of our own hemisphere, betray the brazenfacedness, or assume the frivolous, sneering, downright tone of unblushing self-sufficiency. It is notorious that the Chinese language was, in its primitive state, hieroglyphical, and is now become monosyllabic; its ideographic characters give it many advantages over other tongues; and it required a race possessed of the fineness of ear which distinguishes the people of China, to form a language composed of three hundred and thirty syllables; these syllables being distributed into a host of

words, which derive six different acceptations from their six different accentuations, and stand in so delicate a relation to each other, that they can never be mastered but by those who have resided in the country itself. * * * The last return of the number of Christians in China cannot fail of being a topic of deep interest. They amount to 64,327 ; the priesthood consists of forty Chinese and fourteen Europeans ; they have thirty-six boys' and fifty-eight girls' schools, and a small seminary in the College of St. Joseph, at Macao, besides a school kept by the venerable Abbé Lamiot, in that town. This is the individual, by whom four Chinese lads were sent to Paris, in the year 1829, for the purpose of studying divinity. At Poulo-Pinang there is likewise a Chinese college under the management of some French ecclesiastics ; and there are two bishops in the south of China, if their religious fervour has not, by this time, cost them their heads. The English have an Anglo-Chinese college at Malacca, where some young Chinese are bringing up in the Calvinistic faith. Among the founders of this institution are two Chinese philologists of distinguished merit, Dr. Milne, and especially Dr. Morrison, the author of a comprehensive Chinese and English Dictionary.—*From notes during a recent residence in, and tour through, China, by L. D. de Rienzi.*

BRITISH.

OXFORD.—In our last Number, it was stated, in a note, p. 225, that members of the Universities of Oxford and Cambridge, of a certain standing, are allowed to take books *out* of the University libraries. We are sorry to say that, with respect to Oxford, this statement is incorrect. No persons, we are informed, are allowed to take books *out* of the Bodleian or Radcliffe Libraries. With respect to the college libraries, the regulations vary in different colleges. In some, the students have the *right*, under certain restrictions, of using the library-books in their own rooms ; and we believe, in all, or nearly all, the colleges, students can obtain permission to take out books from their college library.

OXFORD. CLASSES. MICH. 1831. •

Literæ Humaniores.

CLASS I.

Baugh, F., Exeter.
Cornish, C. L., ditto.
Denison, H., Christ Church.
Gladstone, W., ditto.
Payne, P. S., Balliol.

Discipl. Math. et Phys.

CLASS I.

Denison, H., Christ Church.
Gladstone, W., ditto.
Jeffreys, H. A., ditto.
Prideaux, C., Balliol.
Robertson, J., Pembroke.

CLASS II.

Grove, Ed. H., Balliol.
 Maurice, J. F., Exeter.
 Merriman, N. J., Brazen-nose.
 Morgan, J. B., Trinity.
 Overton, J. G., Corpus.
 Phillimore, R. J., Christ Church.
 Robertson, J., Pembroke.
 Seymer, J. G., Alban's Hall.
 Webster, G., Exeter.
 Wickham, E. D., Balliol.

CLASS III.

Allen, J. H., Brazen-nose.
 Arney, G., ditto.
 Borlase, W., Queen's.
 Browne, A., Christ Church.
 Chamberlain, T., ditto.
 Dewhurst, J. H., Worcester.
 Dolby, J., Lincoln.
 Dunlap, A. S., St. John's.

CLASS IV.

Bloxham, J. R., Magdalen.
 Buckler, W., ditto.
 Dean, R. N., Christ Church.
 Drummond, H., Balliol.
 Harris, Hon. G. F., Christ Ch.
 Herbert, Hon. S., Oriel.
 Lees, J. F., Brazen-nose.
 Mott, J., Christ Church.
 Nicholl, J. R., Exeter.
 Parsons, D., Oriel.
 Penson, J. P., Worcester.
 Pryor, R. V., Balliol.
 Scott, G. H., Exeter.
 Stephens, H. L., Oriel.
 Thistlethwaite, T., Christ Church.
 Warren, R. P., Exeter.
 Wilcocks, Ed. J., Lincoln.

CLASS II.

Neale, E. V., Oriel.

CLASS IV.

Ellis, F., Merton.
 Muckalt, J., Queen's.
 Whyte, J., Oriel.

The number of students who have passed their examinations without obtaining honours, is seventy-three.

The first Hebrew scholarship, on the foundation of Mrs. Kennicott, has been lately awarded to Benjamin Harrison, Esq., B.A., student of Christ Church.

A curious and very valuable present of a set of the volumes on the Antiquities of Mexico has lately been presented to this University by Lord Kingsborough, of Exeter College.

The Rev. J. Keble, M.A., of Oriel College, is elected Professor of Poetry, in the room of the Rev. H. H. Milman.

The Rev. E. Cardwell, B.A., Professor of Ancient History, is appointed Principal of St. Alban's Hall, in the room of Dr. Whately, now Archbishop of Dublin.

KING'S COLLEGE, LONDON.—This institution was opened in the presence of the Council, but in a very unostentatious manner, with the performance of the afternoon service, a discourse from the Bishop of London, and an address from the Principal (the Rev. W. Otter), on Saturday, the 8th of October last. The medical school was opened on the following Monday; and the senior department (the courses of which are assimilated to those of Oxford and Cambridge), as well as the school, on the 18th of the same month. Up to the present time, its progress has been very gratifying; and no less so the attention of the students to their religious duties, an acquaintance with which forms the corner-stone of the design. The number entered, either for the general course of education, or for special lectures, already amounts to nearly five hundred. The completion of the river-front of the college, which will correspond in every particular with the western wing of Somerset House, will be entered upon early in the ensuing spring.

ROYAL NAVAL SCHOOL.—The committee, it is stated, have obtained Hartwell House (formerly the residence of Louis XVIII. and his family), together with the park and grounds, consisting of forty acres, in which are the parish church, and an observatory contiguous to the house, for the purposes of this establishment, subject to the confirmation of the next meeting.

LONDON MECHANICS' INSTITUTE.—A well attended meeting of the friends and members of the London Mechanics' Institution was held on the 2d of December, in the theatre, Southampton-buildings, Chancery-lane, for the purpose of celebrating the eighth anniversary of the institution, and for the distribution of the prizes for essays, drawings, &c., to the successful competitors. Dr. Birkbeck was in the chair, by whom the prizes were thus bestowed:—

6*l.* for the best, and 4*l.* for the second best Essay on Political Economy, to Mr. Hunter and to Mr. Price, a mathematical instrument maker, who had only recently attained his majority.

10*l.* for the best Essay on Emigration, to Mr. Francis Clifton.

10*l.* for the best Essay on the Effects of the Distribution of the Revenue on the Condition and Interests of the Working Classes, to Mr. Ward, an engineer.

A prize for an architectural drawing of the New London-bridge, was awarded to Mr. Colliver, a smith; and for a drawing and elevation of Martineau's steam-engine, to Mr. Curtis, an operative.

Propositions moved by Mr. Gibson and the Rev. Dr. Lardner, declaratory of the conviction of the meeting as to the advantage of the institution, as manifested by the acquirements and qualifications which had that evening been displayed, and which demonstrated the soundness and accuracy of the opinions of those who suggested and assisted in its formation, were carried unanimously; as were votes of thanks to the donors of the prizes, and to Dr. Birkbeck.

WARRINGTON, LANCASHIRE.

The figures refer to the 'Heads of Inquiry,' Journal, No. I.

1.—16,018 inhabitants on about two square miles.

2.—One free grammar-school, bluecoat-school, ladies'-school, two infant-schools, with several private schools, and ten Sunday-schools.

No National or Lancasterian-schools.

The total number taught in the schools for the lower classes, is 3013.

Established church, parish church	.	.	.	230
Bank Quay, ditto	.	.	.	212
Primitive Methodists	.	.	.	350
Lady Huntingdon's	.	.	.	500
Wesleyan Methodists	.	.	.	850
Calvinistic	.	.	.	205
Roman Catholics	.	.	.	350
Unitarians	.	.	.	50
Subscription schools	.	.	.	120
Bluecoat-school, endowed	.	.	.	146

3013

There are no adult-schools, one mechanics' institute, no philosophical society, one subscription library, one reading society called the Gentleman's Library.

TOWN OF SOUTH SHIELDS, DURHAM.

1.—Town, with immediate neighbourhood, contains about 26,000 people, including Wiston and Jarrow.

2.—For children, there are several good and respectable schools; two charity-schools for boys and girls; also, a very flourishing mechanics' institute.

As the principal subsistence of the people of South Shields is from coal-mines, glass, alkali, alum, &c., and from shipping, the most useful kind of knowledge for them would be geology, chemistry, and nautical mathematics.

2. *f*.—Two Sunday-schools belonging to the established church, two Wesleyan Methodists' schools, two of other Methodists, two Baptists, one Independent, three Scotch Presbyterian, one adult-school on Sundays at the Methodist chapels.

Number of children taught in the schools cannot at present be accurately estimated; but nearly all the children in the town go to some one of the schools. There is scarcely a child that is not able to read.

2. *h*.—One mechanics' institute, with about 160 or 170 members, and a library of 1000 volumes. It has several classes for the study of different subjects.

There is one general library of about 1200 or 1300 volumes, with very few subscribers, perhaps not more than thirty; a religious library of about 400 volumes, chiefly on religious subjects. Several

of the Sunday-schools have lending libraries ;—two booksellers' circulating libraries, containing principally novels.

THE UNIVERSITY OF DURHAM.—The following prospectus has been issued:—

The government to be vested in the Dean and Chapter, the Bishop being Visitor.

A chief Officer of the College or University to be appointed, with the title of Warden ; to whom will be committed the ordinary discipline.

PROFESSORS.—1. Divinity and Ecclesiastical History.
2. Greek and Classical Literature.
3. Mathematics and Natural Philosophy.

READERS.—1. Law.
2. Medicine.
3. History, Ancient and Modern.

To these may be added Readers in other branches of literature or science, as opportunities offer, or circumstances require.

TEACHERS of Modern Languages, especially French and German.

TUTORS.—1. Senior Tutor and Censor.
2. Junior Tutor and Censor.

Each to superintend the studies of their respective pupils, and to have the care of their general conduct.

STUDENTS.

1. Foundation students, having lodgings and a table provided for them, free of expense.

2. Ordinary students, maintained at their own cost, but subject in all respects to the college rules of discipline, and to have every academical privilege in common with other students.

3. Occasional students, to be admitted, under certain restrictions, to attend one or more courses of public lectures, but without other academical privileges.

4. Divinity students, especially so called, who, though not actual members of the college, may be admitted after due examination and inquiry, and subject to such conditions and regulations as the Chapter may hereafter prescribe, to attend, for a specified time, the lectures of the Divinity Professor, and to pursue their theological studies under his direction, for the express purpose of qualifying themselves for holy orders.

The course of study required to complete the education of a member of the College will extend to four years.

The Academical Year to commence in October, and end in June, being divided into three terms.

Terminal and Annual Examinations to be made in the presence of the Chapter, and the students classed according to their respective proficiency.

Prizes to be instituted for the reward of special merit, at the close of each Annual Examination, and for such particular exercises as may be deemed worthy of public distinction.

The foregoing outline, subject to revision as to its specific state-

ments, may suffice to explain the nature and design of the proposed institution, for which the Dean and Chapter, with the aid and co-operation of the Bishop, are providing the requisite means of carrying it into effect.

It is intended that the College or University be opened in October, 1832.

EXETER.—At Exeter the annual general meetings of the Infant School Society, and of the British School, on the Madras system, were recently held, and the reports were highly satisfactory, as to the gradual progress they were making. The children were present, and were examined; they amounted to one hundred and six from the Infant School, and two hundred and sixty-seven from the British School.

WINCHESTER AND NEW COLLEGES, OXFORD.—An important appeal was heard in the Ecclesiastical Court, on Tuesday, November 15th. The appeal was against the election of two boys into each of the above colleges, who rested their claim on being kinsmen to the founder, William of Wykeham, on the ground that there was a period when consanguinity ceased. The question was, whether the privileges of founders can be extended to a relation of a thousandth remove. On the part of the respondents it was argued that the founder established the College with a view of handing his name down to posterity, and the claim of his kindred could not be refused. Blackstone, late in life, had given his opinion that the right of kindred extended to the latest possible period; and the Roman law had carried the right of succession *ad infinitum*. Judgment was postponed.

PLYMOUTH PROVIDENT SOCIETY.—A society has been for some years established at Plymouth, which by encouraging the acquisition of habits of forethought, economy, and industry, is likely eventually, not only to increase the comfort, but to form a basis for the more extended and useful education of the labouring poor, whenever the latter advantage is placed within their reach. As this institution, conducted chiefly by females, produced these good effects at a very trifling expense, we are induced to give the outlines of its plan and purposes. A lady calls every week in the districts assigned her, at the houses of such persons as have become members of the society, to receive whatever sum they may be able to spare, even if so small as one penny, of which an account is kept; and at the end of the year, an addition of one penny in every shilling having been made from the contributions of the patrons of the society, the money is laid out in the purchase of blankets, clothes, and coals, of which each subscriber takes whatever article, and in whatever quantity he may choose to the amount of his augmented subscription; or it is allowed to withdraw it in money for the payment of rent. The distribution is confined to the winter months, beginning in November or December. Ever since the establishment of this society, the

number of depositors has been constantly increasing. The number of depositors in the year ending March, 1831, was six hundred and thirty-two. The amount deposited was 472*l.* 12*s.* 7*d.*, to which was added 38*l.* 0*s.* 1½*d.*, as premium of one penny in each shilling, making a total of 510*l.* 13*s.* 6½*d.* This amount was drawn out as follows: in blankets and clothing 224*l.* 1*s.* 1*d.*; in payment of rent 216*l.* 3*s.* 10*d.*; in payments for medical attendance, and other small debts 47*l.* 5*s.* 7½*d.*; in coals 14*l.* 12*s.* 6*d.*; in redeeming pledged articles 2*l.* 12*s.* 6*d.*; leaving a balance in favour of the depositors of 8*l.* 14*s.* 10½*d.*

DUNBAR.—At Dunbar, a town containing a population under three thousand, a charity school, supported by subscription, has been established for some years. The teaching is wholly gratuitous to the children, and the number is limited, by the want of funds, to sixty (thirty of each sex), but the number is, in fact, exceeded by a trifling amount. The most remarkable fact, however, connected with this school is contained in the following extract from their last report; and we fear that we must agree in opinion with our correspondent, who says, that ‘if other towns underwent as careful a *sifting*, Dunbar would not be found singular.’

‘From the many applications lately made for admission into this humble seminary, the managers were led to believe that the limited complement of *sixty* pupils formed but a very small part of the actual number of such destitute objects of compassion. To remove every doubt on this point, the following result is submitted of a personal survey made, with much industry, by one of the committee, and its accuracy is unquestionable:

ABSTRACT, <i>visitation of 100 Poor Families.</i>		
Total number of children under 16 years	.	358
Of these, at charity schools	.	52
At other schools	.	50
Under five years of age	.	106
	—	208

Leaving, between the age of 5 and 16 years . 150
who might be at school, but are not. It was found that sixty-six of them knew the alphabet, and could read *a little*, but to the whole number, the Bible is as yet a sealed volume.’

A strong confirmation of this opinion is to be found in a circular issued lately by the Sunday School Union, which states, that, at Wigan, in Lancashire, where Sunday schools have been long established, a committee of the union canvassed the town in 1829, ‘and found that there were 976 children not receiving the advantages of Sunday school instruction.

‘The British and Foreign School Society caused careful inquiry to be made into the cases of the unhappy individuals convicted at the late special commissions for acts of violence and outrage. The following is the result:—

Of 138 prisoners tried in Berkshire, 76 could not read.

70 " Aylesbury, 49 Do.

332 " Winchester, 105 Do.

50 " Lewes, only 1 could read well, and

nearly the whole were deplorably ignorant of even the rudiments of religious knowledge.

'The committee of the Herefordshire Auxiliary Bible Society lately instituted a canvass of every house throughout one-third of that county. The result was, that out of 41,017 individuals visited, only 24,222 were able to read.'

The report at the general meeting of the Dunbar Mechanics' Institution, held in September last, states that they had formed classes for the instruction in reading and writing, English grammar, and geography, of such apprentices and journeymen as might be disposed to avail themselves of the opportunity. These classes were kept open nearly the whole of last winter, but the attendance was so small, as to lead the committee to recommend that classes should not be opened until a sufficient number of pupils should have been secured; presuming that those individuals who were anxious for improvement, would do more towards collecting a class than could be effected by the committee. The report states also that the library continues to increase, and that the books issued have been of a higher character than those of preceding years, and that the references to the globes, maps, &c., are very frequent. In connection with this institution, a 'Periodical Club' has been formed, and the following is at present a list of the works chosen:—Journal of Education, Literary Gazette, Westminster and Eclectic Reviews, Blackwood's Magazine, and the Phrenological Journal.

ITINERATING LIBRARIES.—Mr. S. Brown, of Haddington, is successfully continuing his exertions for the establishment of those libraries in different parts of Scotland, and has been liberally supported by very munificent subscriptions for that purpose in the counties of Moray, Roxburgh, Mid Lothian, and Fife. He is also attempting, with every prospect of success, the formation of six of these establishments in Edinburgh and Leith.

IRELAND.—The Irish papers state, that they understand government intend establishing a system of general education for the empire, in aid of which parochial libraries are to be formed. The lord-lieutenant of Ireland has appointed a commission to examine into the state of, and superintend the education of the poor of that country. The commission consists of the Archbishop of Dublin; the Duke of Leinster; Dr. Murray, the Roman Catholic Archbishop of Dublin; Dr. Sadlier, Senior Fellow of Trinity College, Dublin; Dr. Carlisle, Presbyterian Minister of the Scots Church, Dublin; A. R. Blake, Esq., Chief Remembrancer; and Robert Holmes, Esq., barrister at law. This commission is asserted to be preparatory to the more extended measure above mentioned.

The following letter, explanatory of the views of Government, has been addressed to the Duke of Leinster, Chairman of the above Commission, by Mr. Stanley, the Secretary for Ireland.

‘Irish Office, London, Oct. 1831.

‘My Lord,—His Majesty’s Government have come to the determination of empowering the Lord Lieutenant to constitute a board for the superintendence of a system of national education in Ireland, and Parliament having so far sanctioned the arrangement, as to appropriate a sum of money in the present year, as an experiment of the probable success of the proposed system, I am directed by his Excellency to acquaint your Grace, that it is his intention, with your consent, to constitute you the President of the new board; and I have it further in command to lay before your Grace the motives of the Government in constituting this board, the powers which it is intended to confer upon it, and the objects which it is expected that it will bear in view, and carry into effect.

‘The commissioners in 1812 recommended the appointment of a Board of this description, to superintend a system of education, from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any. The Government of the day imagined that they had found a superintending body, acting upon a system such as was recommended, and intrusted the distribution of the national grants to the care of the Kildare-street Society. His Majesty’s present Government are of opinion, that no private society, deriving a part, however small, of their annual income from private sources, and only made the channel of the munificence of the Legislature, without being subject to any direct responsibility, could adequately and satisfactorily accomplish the end proposed; and while they do full justice to the liberal views with which that society was originally instituted, they cannot but be sensible that one of its leading principles was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce in all their schools the reading of the *Holy Scriptures*, without note or comment, was undoubtedly taken with the purest motives, with the wish at once to connect religious with moral and literary education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect by catechetical instruction, or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked that the principles of the Roman Catholic Church (to which, in any system intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) were totally at variance with this principle; and that the indiscriminate reading of the *Holy Scriptures*, without note or comment, by children, must be peculiarly obnoxious to a church which denies, even to adults, the right of unaided private interpretation of the sacred volume with respect to the articles of religious belief.

‘Shortly after its institution, although the society prospered and

extended its operations under the fostering care of the legislature, this vital defect began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success against a system to which they were, on principle, opposed, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. When this opposition arose, founded on such grounds, it soon became manifest that the system could not become one of national education.

‘The commissioners of education in 1824-5, sensible of the defects of the system, and of the ground as well as the strength of the objection taken, recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures, which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable; and, in 1828, a committee of the House of Commons, to which were referred the various reports of the Commissioners of Education, recommended a system to be adopted which should afford, if possible, a combined literary and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which prevailed in Ireland, as to render it, in truth, a system of national education for the poorer classes of the community.

‘For the success of the undertaking, much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.

‘To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the church; to attain the latter, that it should consist of persons professing different religious opinions.

‘It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management, and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations: but as one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—

- ‘1. The Protestant and Roman Catholic clergy of the parish; or
- ‘2. One of the clergymen, and a certain number of parishioners professing the opposite creed; or
- ‘3. Parishioners of both denominations.

‘Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board

to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear.

‘The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings.

‘They will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent.

‘They will refuse all applications in which the following objects are not locally provided for:—

‘1. A fund sufficient for the annual repair of the school-house and furniture.

‘2. A permanent salary for the master, not less than — pounds.

‘3. A sum sufficient to purchase books and school requisites at half-price.

‘4. Where aid is sought from the commissioners for building a school-house, it is required that at least one-third of the estimated expenses be subscribed, a site for building, to be approved of by the commissioners, be granted for the purpose, and that the school-house, when finished, be vested in trustees, to be also approved of by them.

‘They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the clergy of their respective persuasions.

‘They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.

‘They will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended. Although it is not designed to exclude from the list of books for the combined instruction such portions of sacred history, or of religious and moral teaching, as may be approved of by the Board, it is to be understood, that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the days set apart for that purpose.

‘They will require that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on divine worship on Sundays.

‘They will, at various times, either by themselves or by their inspectors, visit and examine into the state of each school, and report their observations to the Board.

‘They will allow to the individuals or bodies applying for aid,

the appointment of their own teacher, subject to the following restrictions and regulations:—

‘1. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the commissioners, who shall, however, record their reasons.

‘2. He shall have received previous instruction in a model-school in Dublin, to be sanctioned by the Board.

‘N.B. It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the commissioners.

‘3. He shall have received testimonials of good conduct, and of general fitness for the situation, from the Board.

‘The Board will be intrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes:—

‘1st. Granting aid for the erection of schools, subject to the conditions hereinbefore specified.

‘2d. Paying inspectors for visiting and reporting upon schools.

‘3d. Gratuities to teachers of schools conducted under the rules laid down, not exceeding — pounds each.

‘4th. Establishing and maintaining a model-school in Dublin, and training teachers for country schools.

‘5th. Editing and printing such books of moral and literary education as may be approved of for the use of the schools, and supplying them and school necessities, at not lower than half-price.

‘6th. Defraying all necessary contingent expenses of the Board.

‘I have thus stated the objects which his Majesty’s Government have in view, and the principal regulations by which they think those objects may be most effectually promoted; and I am directed by the Lord Lieutenant to express his Excellency’s earnest wish, that the one and the other may be found such as to procure for the Board the sanction of your Grace’s name, and the benefit of your Grace’s attendance.

‘A full power will of course be given to the Board to make such regulations upon matters of detail, not inconsistent with the spirit of these instructions, as they may judge best qualified to carry into effect the intentions of the government and of the legislature. Parliament has already placed at his Excellency’s disposal a sum which may be available even in the course of the present year; and as soon as the Board can be formed, it will be highly desirable that no time should be lost, with a view to the estimates of the ensuing year, in enabling such schools, already established, as are willing to subscribe to the conditions imposed, to put in their claims for protection and assistance; and in receiving applications from parties desirous to avail themselves of the munificence of the legislature in founding new schools under your regulations.

‘I have the honour to be, my lord, your Grace’s most obedient servant,

(Signed)

‘E. G. STANLEY.’

‘By His Excellency’s command.’

THE
QUARTERLY
JOURNAL OF EDUCATION.

STATE OF EDUCATION AND INTELLECTUAL CONDITION
OF SWITZERLAND.

SWITZERLAND is the only republican country now existing in Europe, having maintained its independence for more than five centuries. But the freedom enjoyed by the Swiss is not the same in every state composing the confederation. Some cantons are pure democracies, with general *comitia* of all the male population; others have representative governments, in which the chief towns have a preponderance of members; and some have till lately been governed by an aristocracy, consisting of the more ancient families of the principal city. Again much difference exists in their social and economical condition. The democratic cantons are mountainous, chiefly pastoral; the people know little of the arts, and have their minds but scantily informed. The cantons which contain more level land, are either agricultural, such as Bern, Fribourg, Luzern, and Vaud; or manufacturing, such as Zurich, Basle, Geneva, Aargau, and St. Gall. Out of the two and twenty cantons which constitute the Swiss federation, nine are catholic: viz. Luzern, Fribourg, Solothurn, Schwytz, Uri, Unterwalden, Valais, Zug, and Ticino; eight protestant: namely, Zurich, Bern, Vaud, Geneva, Neuchatel, Basle, Schaffhausen, and Thurgau; whilst the remaining five are divided between the two communions, and these are Aargau, Appenzell, Glarus, the Grisons, and St. Gall. The whole population of Switzerland amounts to nearly two millions of inhabitants, of which two fifths are Catholics, and three fifths Protestants. All and each of the above circumstances influence the state of education over the country. The cantons which have considerable towns, more fertile territory, and greater wealth and industry, and they are mostly Protestant, have done most for the mental improvement of the people, while the mountainous democratic cantons, which are the poorest, and are chiefly Catholic, have done the least. It is clear from the premises, that we do not

attribute the *whole* difference to the influence of religion, as many travellers have done.

The schools for the elementary, or popular instruction in the former cantons, are frequented by from one sixth to one tenth of the population, and are in most places under the direction of a council of education appointed by the government. The boys remain till ten or twelve years of age; they are taught reading, writing, grammar, arithmetic, and the catechism. Considerable ameliorations have taken place during the last ten years. Bern, Geneva, Basle, and Aargau, have shown the greatest zeal. New buildings have been appropriated to the purpose of schools, funds have been provided by the government, or raised by subscription for the same object, but yet the teachers are still poorly remunerated. In the canton of Zurich, out of a population of nearly 200,000, there are 400 schoolmasters, who receive in general from 60 Swiss livres (3*l.* 12*s.*) to 120 per annum, while others have as much as 200 or 240 livres. This diversity proceeds from the more or less affluent condition of the respective communes. The pupils who can afford it pay a small fee; there is also a general fund from which the worst paid teachers receive assistance. In the canton of Aargau, the schoolmasters receive 200 livres each: in that of Vaud, their salary varies from 120 to 200.

In the Catholic cantons, the popular education is chiefly in the hands of the clergy; in some places there are legacies and livings left for the purpose, the incumbent being bound to instruct the children of his commune; in others, the parish priest, or curate, endeavours to supply the want of a master; but he can hardly be expected to do it effectually, if we consider his other duties, which are very numerous among the Catholic clergy, such as the daily mass, and other church service, the reading of the breviary, confessing, attending the sick often at a great distance, carrying the sacrament, extreme unction, &c. There the old routine of instruction prevails: viz. Latin grammar and books; the pupils learn little or nothing of their own German tongue, and continue through life to speak the rude dialect of their native valley, without being able to understand a book*.

* The material difference in the results of the *Latin* system between those countries where *Roman* languages prevail, such as Italy, Spain, and Portugal, and those where the Teutonic, Celtic, &c. form the basis of the modern language, deserves to be taken into consideration. In the former, a boy studying, composing, or *praying* in Latin, if he have but common ingenuity, may improve himself at the same time in his own spoken idiom, and *vice versa* the analogy between the two languages facilitates to him the study of the Latin; most people even of the lower orders understand the meaning of the Latin prayers and psalms; but

The method of mutual instruction, which, in a country where the population is numerous and poor, might furnish to all the means of elementary education, and by means of which two or three hundred boys can be instructed with greater ease than fifty by one master, has been objected to in Switzerland through mistaken religious motives; and it is curious to observe, that whilst in the Catholic cantons it was represented that the Lancasterian method might endanger the faith of the people, in some Protestant ones it was insinuated that it might prove the means of making proselytes to Catholicism. It has been calculated that, besides the saving of time, there would be a saving of between four and five livres a year for each boy, in pens, paper, books, &c., a saving, which on 250,000 boys and girls in all Switzerland, would amount to more than a million of livres annually.

In the cantons of Geneva and Vaud, the Lancasterian method, though not universally adopted, has been partially introduced. In the cantons of Ticino and Valais, both Catholic, it has been adopted without opposition by either clergy or laity. At Fribourg, a philanthropic priest, Father Girard, had established schools on this method, and the system was spreading over the canton, where the peasantry is among the most uninformed in all Switzerland. Father Girard was at first patronized by the municipality, and by the Bishop also; but after the Jesuits being expelled from France, made a settlement at Fribourg, the public schools were entrusted to them, and Father Girard's establishment was suppressed.

The early impression of sound moral principles forms an essential part of education. Examples, however, are more useful than precepts in this task, which ought to be more particularly that of parents. But when parents themselves are deficient in moral conduct, what can be expected from the children? The commission of instruction of Luzern complained some years since of this deficiency in an address to parents and guardians: 'In the last year, 1825, we have received many complaints of the negligence, insubordination, and bad manners of a great part of the youths who frequent the schools of this town. This originates in the neglect of their domestic education, and in the want of discipline and propriety which their paternal homes exhibit.' Several private institutions in Switzerland are endeavouring to remedy

the case is very different with a German, English, or even a French youth. To *these* the disadvantage of the old system is obvious. We must bear in mind that the seat of Catholicism is Italy, where this inconvenience was comparatively but little felt. The Greek Churches, both Latin and Schismatic, pray in their own language.

this evil, especially that of Fellenberg, of which we shall have occasion to speak hereafter.

With regard to the *physical* education without which we cannot have the 'mens sana in corpore sano,' although it is not better attended to in the Swiss schools than in those of most other countries, yet the habits of the people, and the climate and localities of the country, supply in a great measure the omission. Travelling on foot is general all over Switzerland, with people of every condition. The frequent vicissitudes of the weather and the nature of the ground inure the inhabitants to fatigue. Hunting, leaping, wrestling, skating, dancing, and military exercise, are commonly practised, more especially in the mountainous cantons. Regular courses of gymnastics have also been introduced in some schools, at Bern, St. Gall, Glarus, &c. In a country like Switzerland, full of lakes and rapid streams, and subject to sudden inundations, the practice of swimming ought to form an early part of youthful exercise, yet, says Frascini in his statistics of Switzerland, 'it is unheeded in our colleges and schools.'

Primary schools alone are found to be insufficient for the instruction of the poorer and laborious part of the population, as parents being in want of assistance in their daily labours, withdraw their children from the day schools at the age of eight or ten, and the latter soon forget in the midst of their drudgery the little they had learnt. Even those who attend instruction till twelve years of age, are often, for want of practice, illiterate at twenty. To this class of persons, the Sabbath furnishes a most valuable opportunity of keeping up and improving the instruction received in their infant years. Again, the generation that has grown up in ignorance before the establishment of elementary schools, ought to have an opportunity of improving their minds. Sunday-schools have been established of late years in some cantons of Switzerland, especially at Geneva and Basle, where mechanics and labourers are taught orthography, arithmetic, geography, linear drawing, &c. At Basle several hundred workmen frequent an institution founded expressly for them in 1825, by the society called that of *public utility*. The charge is three *batzen*, or $4\frac{1}{2}d.$ per month, which serve to supply paper, slate, &c.

It is of little use to establish schools, if the masters be deficient in their calling. Schools of *method*, for the better qualification of teachers, have been formed in several cantons, at which candidates for the office of schoolmasters attend, before they are pronounced competent for their task. A seminary for the education of teachers has been established

for some years in the town of Aarau, and it has already furnished able instructors to the schools of the canton. Schaffhausen has a similar institution, and so has Luzern, which stands prominent among the Catholic cantons for the zeal it has displayed of late years for the education of the people. At Soleure, the curate, Dänzler, holds meetings in his parish attended by about thirty teachers, whom he instructs in the method and practice of their vocation. We have noticed in our last number how institutions for a like purpose are being formed in the North American Union, and it is pleasant to see a similar spirit in progress, though '*passubus haud æquis*,' in another federation of republican states in the centre of old Europe.

We come now to a further stage of education, that may be called middle or gymnasial, by which a young man obtains that general literary and scientific information which is indispensable in any station of life above that of a mechanic. Colleges for the purpose exist in most of the Swiss towns. In some cantons also an essential distinction has been drawn between those pupils who have the means and leisure to devote themselves to literature and sciences, with the view of qualifying themselves for the higher or learned professions, and those whose education ought to be turned to more immediate practical objects, such as commerce, manufactures, and other useful arts. To the latter the learned languages, rhetoric, poetry, metaphysics are not essentials, whilst modern languages, mathematics, chemistry, geography, statistics are of the greatest utility. At Zurich there is a college called that of the *humanities*, which enjoys considerable reputation, and a *school of arts* for those youths who are not intended for a professional career. At Bern they have a gymnasium, where religion, history, Latin, and French, geography, mathematics, and drawing are taught by able professors. In 1826, several citizens of Bern established a '*school for the artisans*,' in which the latter are taught, gratuitously, orthography and epistolary composition in the German language, arithmetic, geography, drawing applied to the mechanical arts, chemistry, and other branches of physics subservient to the same purpose. The lectures are delivered in the evening from half-past seven to half-past nine, after the daily labour of the journeyman is over. The number of pupils increases yearly, and among them are several masters, as well as their workmen. We have also in the same canton of Bern the celebrated schools of Hofwyl and Maykirch, instituted by Mr. Fellenberg. They consist of a high school for boarders of the wealthier classes, both native

and foreign ; and of a charity-school for poor children, who are admitted at an early age, and instructed in the labours of agriculture, and made progressively to cultivate the ground so as to defray in time the expense of their support. An experimental farm is annexed to the institution, and all the implements for the labour of the field, constructed after the improved methods, are made at Hofwyl. This agricultural institution is a nursery from which valuable labourers, carpenters, smiths, wheelwrights, &c. are supplied to the country around. In the approximation of these various establishments for different classes of youths, Mr. Fellenberg has had in view to foster the feeling of sympathy which ought to connect the two extreme links of society, not to mix and confound the two classes, but to prepare each for its respective condition, and to suggest to each motives of contentedness and satisfaction by instructing them in the arts and knowledge required to fill their respective stations in the world. The education of the poor necessarily differs from that of the rich ; but, in both classes alike, it is an important part of the design to foster principles of equal justice and sentiments of mutual benevolence. Much more might be said about Fellenberg's institutions, but that would require a separate article.

Luzern has a gymnasium, frequented by about 150 pupils, a school of drawing, and a *real-schule*, divided into six classes for the youth of the industrious part of the population. In the village of Hizkirch, in the same canton, a school was established in 1826 for the further instruction of pupils coming out of the primary schools, in arithmetic, bookkeeping, the study of the cantonal laws, German grammar and composition, calligraphy, geography, the history of Switzerland, religion, natural history, the elements of rural economy, and vocal music. There are eight teachers, having at their head a member of the legislative council as president of the institution.

At Soleure, the gymnasium, which opened in 1825, reckons eight classes, from Latin language to theology inclusive, under the direction of five professors, and it is attended by about 200 students. A non-literary school also was opened as in the other above-mentioned towns ; but owing to the old rooted prejudice of the people, who think nothing of a school in which Latin is not taught, hardly any pupils repaired to it.

Basle, a wealthy city, has done much of late years for the instruction of the people. Besides a gymnasium divided into six classes, and attended by above 200 students, there is a *real-schule* of three classes ; an institution for girls divided

into five classes, where, besides the school teachers, three professors of the university give lectures on history, natural history, and French literature; and a school at Liestall for the country people, which, however, is little frequented, through the neglect of parents, who think they have done enough by sending their children to a primary school, till they are nine or ten years of age. It is remarkable that this district was repeatedly, during the year 1831, the scene of riotous and insurrectionary movements of a very mischievous nature.

The little canton of Schaffhausen has divided its gymnasium into two sections, in one of which belles lettres, Latin, Greek, &c. are taught, and in the other German and French, history, drawing, mathematics, and natural history. There are also *German schools* for boys and girls.

In Aargau, one of the most populous and industrious cantons of Switzerland, a council of instruction, with a member of the executive at its head, watches over the establishments for education, and receives reports of the conduct both of teachers and students. There are eight secondary schools, one in each of the districts into which the canton is divided. That of Baden is a regular lyceum, in which students are qualified for entering the university; there are courses of philology, mathematics, music, and drawing, besides German classes for those who do not study Latin. The school is endowed with a capital of 200,000 livres, about 12,000*l*. There is also a school for girls at Olsberg. In the town of Aarau two citizens have established a school for artisans, one of them bestowing on it 25,000 livres, and the other 50,000. The building was afforded gratuitously by the municipality. The institution is placed under the direction of Zschokke, the well-known writer, one of the first literary men of Switzerland. The instruction consists of arithmetic, mechanics and mathematics, chemistry and physics, drawing and modelling in relief, written composition, and such moral precepts as are best suited to the industrious classes.

Geneva, which is ever the foremost canton in useful institutions, has a college attended by 600 students. Female education, which in Switzerland is in general lamentably neglected, is here particularly attended to. There is hardly an illiterate female to be found who is a native of this city; and many of the middle classes are to be met with whose education is equal, if not superior, to that of ladies of the first rank in other countries. It has been observed, however, that their acquirements give them sometimes a tone of positiveness and dogmatism which strikes foreigners who frequent their society.

For those who devote themselves to the higher professional studies, there is in Switzerland only one university, that of Basle, which was founded in the fifteenth century, and attained considerable fame. It afterwards, however, fell into decay, but it has since been reformed, and is now in a better condition. It boasts the names of Erasmus, of Euler, and of the Bernouillis: a member of the last-mentioned family is a professor there at the present day. It has two considerable libraries, one of which once belonged to Erasmus, a collection of Holbein's paintings, a cabinet of Roman medals and other antiquities found at Augst (Augusta Rauracorum), a botanic garden, and a fine herbal.

Besides the Basle university there are four *academies* in the Protestant cantons of Zurich, Bern, Vaud, and Geneva, which are assimilated to universities. Zurich has its *collegium Carolinum* for philosophy and theology; an institute for jurisprudence and political sciences, with five professors; another for medicine and surgery, with fifteen professors and a theatre of anatomy; and, lastly, a technical school founded four years ago, with about twenty professors and one hundred students, in which courses of trigonometry, mechanics, zoology, botany, chemistry, commercial law, German, French, and Italian languages are given, every student being at liberty to follow whichever course he prefers. Zurich has a town library of forty thousand volumes, besides the College or Caroline Library, rich in historical MSS., and the library of the Economico-Physical Society, with a rich cabinet of natural history, and the herbal of the celebrated John Gessner, in thirty-six volumes folio.

The academy of Geneva, founded by Calvin, is divided into four faculties, *auditoires*, viz. literature, philosophy, jurisprudence, and theology, containing fifteen professors, many of whom lecture gratis, being men in easy circumstances. The faculty of medicine is wanting, and the students who devote themselves to this science have hitherto repaired chiefly to Edinburgh or Paris. A new faculty of theology is now being instituted by a private society, who complain that the lectures at the academy have become decidedly Arian in their principles, as it appears from various pamphlets lately published on subjects of dogma by one of the professors, to the great scandal of the orthodox or pure Calvinists. Geneva has a library of fifty thousand volumes, a botanical garden under the direction of M. De Candolle, and a museum of the arts, the recent gift of two sisters of the name of Rath.

Bern has an excellent academy, with twenty professors,

who lecture on jurisprudence, mathematics, philosophy, theology, mineralogy, natural history, medicine, surgery and the veterinary art, drawing, &c. It has a museum of anatomy, two botanical gardens, one of which bears the name of the celebrated Haller, a public library of thirty thousand volumes, a cabinet of ornithology, consisting of all the species of Swiss birds collected by Sprungli, a splendid mineralogic collection by M. D'Erlach, and a rich collection of medals.

Lausanne has also its academy for theology, belles lettres, natural sciences, law, &c.

The Catholic cantons have no university establishment. Luzern has a lyceum for philosophy and theology, and Fribourg one for canon law, ethics, mathematics, logic, and metaphysics and theology, which is in the hands of the Jesuits, whose discipline has lately been the subject of much controversy. The appearance of the college and schools is satisfactory, the young boarders seem contented and well behaved, but we believe their education is too constrained, and not practical enough for the times in which we live*.

The smaller or mountain cantons have no establishments for superior education. They had before the revolution twenty-nine places for *alumni* in the Helvetic College at Milan. But the Austrian government in Lombardy, since the restoration, does not seem disposed to admit students not natives of the empire. A negotiation has been going on for some time on the subject, which perhaps will be settled by a sum of money being given to the Swiss in lieu of the boarders' seats. Many young men meantime repair to Germany or Italy to complete their professional education; but there, away from their country and from all control, and perhaps stunted in their means, they often leave their course of studies incomplete, and return home half instructed. Accordingly, observes a Swiss writer on statistics already mentioned,

'We have a multitude of half lawyers, half physicians, half engineers, half priests. And these men are afterwards called to fill the situations of magistrates, councillors of state, curates, &c.—to them is entrusted the execution of our civil and criminal laws, which are proverbially defective in Switzerland, and they are perhaps called upon to judge of the merits and defects of our institutions.'—Franscini, *Statistica*, p. 361.

* We have heard that the punishment of flogging is inflicted by a lay brother, who assumes for the occasion a disguise or mask, in order to secure himself from the odium attached to his office. On one occasion, a boy concealed a penknife with the intention of wounding the man, and obliging him to reveal himself. This occasioned some uproar in the establishment. The boys cannot write to or receive letters from their friends, without the superior's previous inspection.

One great obstacle to the progress of general education in Switzerland, is the diversity of languages, or rather dialects. German is the language of the great majority of the confederation, it is the language of the diet and of the federal government, it is spoken exclusively in fourteen cantons, and by the greater part of four others; whilst French is the language of only three, Geneva, Vaud, and Neuchatel; and Italian only of Ticino. But the spoken German reckons between thirty and forty dialects, many of them unintelligible to the people of other districts; and the French, although spoken very well by people of education, is nothing but a mixture of *patois* in the mouths of the country people. A fourth language exists in the Grisons, and this is the *Romansch*, in which a few books have been printed, and this again is subdivided into dialects, of which the *ladin* prevails in the extensive valley of Engadina. In the mountainous districts few books circulate except prayer books and almanacs. Newspapers, which are now commonly taken as a criterion of the intellectual state of a country, are printed in almost every considerable town, to the number of about twenty, and published generally twice in the week. If from the quantity of these publications we proceed to examine their *quality*, we shall find about half a dozen perhaps above mediocrity. The best written are, the new Gazette of Zurich, lately edited by Paul Usteri, now dead; the Swiss Messenger, published at Aarau; and the *Nouvelliste Vaudois*, edited by Professor Monnard of Lausanne. The Swiss papers are sadly deficient and incorrect in their foreign news and general politics. People who wish for better information subscribe to the *Allgemeine Zeitung* of Augsburg, or to some of the French journals. The literary journals are, the Swiss Chronicle, a monthly publication at Zurich; the Quarterly Scientific Journal of the University of Basle; and the *Bibliothèque Britannique*, published in monthly numbers at Geneva. The latter consists, in great measure, of extracts from the English reviews and magazines. This publication was established at a time when English literature was among things forbidden by Napoleon on the continent, and when some degree of both courage and caution was required to undertake such a work. It then helped to keep alive the knowledge and taste for English literature; but since the peace it has lost this incidental value, yet it continues a sort of substitute for those who cannot read English, although the selections might at times be made with greater discrimination.

Reading rooms and club libraries exist in the principal towns of Switzerland. The literary society of Geneva is

remarkable among all others for the munificent and truly liberal spirit that presides over it.

The principal literary characters now living are, Bonstetten of Bern, Sismondi, Chateaufvieux, and De Candolle at Geneva, Zschokke at Aarau, Bernouilli at Basle, Hottinger at Zurich. It is remarkable that Switzerland has produced few poets, notwithstanding the beauties of its scenery and the romantic recollections of its early history. Gessner, Lavater, Bodmer, Haller, and De Salis form, we believe, the whole list. Of artists Basle has produced Holbein, Zurich, Fuessli; the canton of Ticino has sustained in this particular the reputation of the influence of an Italian sky, and has produced distinguished architects, painters, and sculptors. Schaffhausen has produced a good historian, John Muller.

The art of oratory has been as yet but little cultivated in Switzerland. One reason may be, that until last year the legislative assemblies of all, except the pure democratic cantons, debated with closed doors, and even the sittings of the federal diet itself were not public. The *lundsgemeinde*, or comitia of the little democracies, are composed in general of people too rude and uninformed to afford a field for oratory. Even trials in many cantons were not public until the changes which took place last year. No statement of the budget was laid before the public. These few anomalies of an old republican country, to which others might be added, serve to show that the name of republic, and the absence of a monarch and a titled nobility, are not always certain means of ensuring freedom and security to the individuals.

ON SOME METHODS EMPLOYED FOR THE INSTRUCTION OF THE DEAF AND DUMB.

THE subject of this article is, in several points of view, one of peculiar interest. It is matter of delight to the philanthropist, that those whom nature seems to have deprived of one of the greatest privileges of humanity, can be brought to enjoy the comforts and advantages of mental cultivation in almost an equal degree with their more fortunate fellow-creatures. But this is not all. The processes employed in the instruction of the deaf and dumb have opened new views, which may be made useful in the education of those who can hear and speak; so much so, that every one who is engaged in the *oral* communication of knowledge to the young, should make himself acquainted with the other methods which have

succeeded, where the common one is impossible, and should learn the true connexion between the spoken word and the idea, in the school where the second is taught without the assistance of the first.

The art to which we allude is of comparatively modern date. In the east, from which so many of our institutions are derived, we find that those who labour under any defect, whether of reason or speech, have always been objects of veneration, as the peculiar care of the Creator, and it is therefore not surprising that these privileged beings should have continued in the uninterrupted possession of their valuable birthright. But in the west, a prejudice worse than the superstition just mentioned, seems to have decided from a very early period, that it was impossible to better the condition of those whom a natural defect had deprived of the power of hearing. The code of Justinian implies this in declaring that those born deaf and dumb shall not have power to make any will or disposition of property, or to free a slave; which surely would not have been found in so admirable and enlightened a law of property, had it not been presumed that the deaf and dumb were altogether incapable of receiving such instruction as would give the sense of right and wrong, or prudential views of personal interest. Under the feudal law the deprivation of political privileges was carried still further. Theologians have argued from the Bible, and philosophers from their conceptions of mental organization, the impracticability of conveying knowledge otherwise than by speech. It would have appeared desirable in our day to decide the dispute by an appeal to experiment; but the warning history of the controversy about live and dead fish was not then known, we presume, for we find no attempt made to instruct the deaf and dumb till the middle of the nineteenth century, when Pedro de Ponce, a Benedictine of Oña, a Spaniard, who died in 1584, succeeded in teaching several children born deaf, to write, and even to speak. The celebrated Cardan* had before this period expressed himself as follows:—‘Writing is associated with speech, and speech with thought; but written characters and ideas may be connected together without the intervention of sounds, as in hieroglyphic characters.’ It does not appear that Cardan carried his notion further; had he done so he might perhaps have been called the father of the art.

As it is our wish rather to excite instructors to examine a peculiar and useful branch of their art than to trace its history, or examine into the relative merits of different

* *De Utilitate ex adversis capienda.* Lib. ii., cap. 7.

systems, we confine ourselves principally to the explanation of those of the Abbés de l'Epée and Sicard, who may be called the originators of the method which has, within the last forty years, produced such successful results. To those who would know more of the subject generally, we recommend the work of M. Degerando*, which, in spite of much prolixity and repetition, must be deemed a valuable addition to our knowledge on this subject. There is also the work of M. Neumann†, which we have not seen, but which is highly spoken of by M. Degerando.

We were at first almost tempted to say, it is remarkable that no common error, which pervaded the philosophy of the nineteenth century, missed an application in the various attempts then made to educate the deaf and dumb. On second thoughts, however, our astonishment would have been more excited, had our subject been the only one which was free from the presumptuous dogmatism of that period. On the contrary, we find from history that the reign of the method of induction began later to extend itself over this part than almost any other of its natural domain. Even so late as the year 1779 the Abbé Deschamps published a '*Cours élémentaire d'éducation des Sourds-Muets.*' With the true spirit of a system-maker, he determined that the idea of the Creator of the world, and the plan of his great work, should be the first presented to the mind of a pupil, who, as far as he knew, had never yet used two ideas to produce a third, and who could not by possibility be in possession of any one of those notions which we term abstract. From the Creator he proceeded to the stars, from them to the earth, and thence to plants, animals, and man. M. Degerando complains, that the name of the Abbé Deschamps has been condemned to unjust oblivion. If by this he understands that an instance of ardent zeal in the cause of humanity, accompanied by great sacrifices of time and money, has not met its just reward with posterity, he is undoubtedly correct; but if he speaks of the philosopher, he should recollect that Descartes and Leibnitz would have shared the same oblivion, had they not, in the course of their career, produced something more useful than the imaginations, in which, and in which only, they have been so closely imitated by the good Abbé. We speak only of the philosophy

* *L'Education des Sourds-muets de Naissance.* A Paris, chez Méquignon l'Ainé, père. Two volumes, octavo.

† *Die Taub-Stunmen-anstalt zu Paris; nebst Geschichte und Litteratur der Taub-stummen unterrichtet in Spanien und Frankreich.* Koenigsberg, 1827. One volume, octavo.

of the work, for in several other respects there is much in it which deserves attention.

To the Abbé de l'Épée we owe the first general introduction of a simple and uniform system. He tells us that when he first applied himself to this species of instruction, he was not aware that any one before him had attempted the same task. The end had been fully accomplished in particular instances by several others, who either refused to disclose their secret without remuneration, or perhaps felt better qualified for the execution than the explanation of their plans. Of this there is one most remarkable instance in M. Saboureux de Fontenay, who was born deaf and dumb, and instructed mostly by M. Péreire, who, however, did not disclose his system. To show how completely it succeeded, we subjoin the first sentence of a long letter written by the first mentioned individual in 1764, to a lady who requested to know how he had been taught, from which we would gladly have explained the system employed, had it been sufficiently detailed.

‘Vous me demandez comment j’ai pu apprendre à lire, à écrire, à parler, à m’expliquer; je me ferai un vrai plaisir de vous le faire concevoir distinctement: mais, quoique ce soit une matière qui demande à être discutée en métaphysicien, je tâcherai de m’abstenir du langage des savans, pour n’emprunter que celui de la conversation ordinaire.’

We doubt if any pupil of either of the methods, which we now proceed to describe, ever succeeded in writing his own language with so much correctness.

The attention of the Abbé de l'Épée was accidentally turned to the subject, by the circumstance of two orphan girls being left without instruction on the death of their teacher. From feelings of benevolence, and a desire to teach them the principles of religion, he undertook their education, with no previous knowledge of the habits, ideas, or capabilities of the unfortunate class to which they belonged. He gave himself up to the pursuit, and devoted to it his time, his money, and his energies. He collected around him other deaf and dumb children, and continued his good work until his death, which took place in 1789. He tendered his services to any country which should think proper to employ them in forming institutions and instructors, stipulating only that no remuneration should ever be offered. He disclosed his method to all who would learn it, and many celebrated teachers, one of whom was Sicard, were among his pupils. Such is a slight outline of the labours of the Abbé de l'Épée. If the motto ‘Aux grands hommes la patrie reconnaissante’

be anything more than an empty flourish, his statue will occupy no mean place in the national pantheon of his country.

The method followed by the Abbé de l'Épée sprung out of a principle readily admitted, and generally professed, but seldom applied, viz.: that instruction is the art of leading the pupil to that which is not known, by means of that which is. He had observed that the deaf and dumb, though deprived of ordinary facilities, are not entirely without means of communication. He knew that the sounds by which we express our ideas are in most cases pure conventions, having no necessary connexion with the things which they represent. We should now feel that small thanks would be due to any one who gravely announced the same principle; but we must recollect that even this was once new. For example, in 1667, Van Helmont asserted that the Hebrew was the natural language of mankind, to which they would have attained, without instruction, by means of their vocal organization alone. While we do not forget what is due to talent, we must remember how much we owe to common sense. A little portion of the unrestrained imagination of Deschanips, might possibly have wasted the powers of De l'Épée in an attempt to read the original Pentateuch with the deaf and dumb orphans out of the streets of Paris. He took a method somewhat different. He contented himself at first with methodising, and extending the species of language which they already possessed. All who are born deaf and dumb soon have recourse to signs, by which they may transfer to others the few impressions which memory recalls to themselves. These are almost entirely derived from some particular circumstance connected with the object which they wish to represent, and vary therefore with the characters of the persons who use them. Thus some will represent a letter by the action of writing and reading; others by that of breaking open and reading; others by its shape and address. Some represent future time by pointing with the hand, as if to indicate a distant object; others by repeating the action of undressing and going to bed several times in succession. Their language is meagre, but not more so than that of most savage nations: it is, however, capable of any degree of amplification, and to this the Abbé de l'Épée first applied himself. Had he lived, he would probably have completed the Dictionary of Methodical Signs which he began, but of which he only finished the verbs. His method was certainly too etymological, and more nearly akin to the ideas of the teacher than to those of the pupil. It had the defect which prevails so generally in our systems of teaching Latin and Greek, of bringing the

pupil to etymology and grammar before he has acquired a sufficient stock of words or ideas. But the disadvantage was not so great in the former case as in the latter, and for this reason, that he had to deal with those in whom the absence of some faculties had increased the power of those which remained. This must never be forgotten in judging of a system for the instruction of the deaf and dumb. It has been remarked that two such children who are introduced to one another, each with his own self-acquired little cabinet of signs, have a singular facility of mutual intercourse, and soon throw their separate stocks into one common reservoir, the contents of which increase much quicker than either could have done had the possessor been separated from others labouring under the same privation. The Abbé de l'Épée endeavoured to arrange the system of signs by classifying words in families, all derived from some common primitive. The article with him marked the presence of a thing, the infinitive mood that of an action, and each of these had its appropriate sign. These signs and others modified the radical sign in the same manner as in common language. Thus the act of looking at an object, with the right hand on the mouth and the left on the heart, followed by what we may call the infinitive sign, represented the word *aimer*. The radical sign, with that of the article and an apostrophe traced in the air by the finger, represented *l'amitié*. The same signs more energetically made stood for *l'amour*. The idea contained in *ami* was expressed by the radical sign, accompanied by pointing to the two persons between whom the relation so expressed was supposed to exist; that in *amateur* by the same, and by showing the objects to which the word related, and so on. In this system, how excellent soever as a first step, there is evidently much which is purely artificial. Still more so was the method of deriving compound words from the meanings of their several parts, when the whole does not signify exactly what would be inferred from the two parts together, such as *satisfait*, from the Latin *satis* and *facit*. It must not, however, be supposed that this species of instruction was the only one which the Abbé employed. By a manual alphabet, joined with the letters, which were written before the eyes of the pupil, the combinations which represent the words corresponding to the signs were engraven on his memory. He learnt, almost at the outset, various short sentences, such as are contained in the different moods and tenses of a verb joined with a substantive. The instructor seems to have disliked the method of teaching words alone, prefer^{to} to choose sen-

tences, as he expresses it, ‘*propres à faire sortir les mots de leurs cases, pour venir tour à tour à leur destination naturelle.*’ This part of the method has been much improved by our countryman Mr. Watson, who commences by connecting the written word with its picture, as in the method of Sicard, of which we shall presently speak, taking care, however, to introduce short and easy dialogues as soon as the pupil can possibly understand them.

We will give one instance of the manner in which the Abbé de l’Epée introduced the notion of abstract ideas—a part of education in which he appears to have been eminently successful. Having given an idea of the spirit or seat of thought, and of the heart as that of the affections, he indicates that each of these assent, as well as the mouth, though the subject in question is not before the eyes. He thus reduces the words ‘I believe,’ from the combination of the following simple propositions :

I believe	{	I say <i>yes</i> with the mind. I think <i>yes</i> .
		I say <i>yes</i> with the heart. I love to think <i>yes</i> .
		I say <i>yes</i> with the mouth.
		I do not see it with the eyes.

We have not space for more of this method, but the reader, who is interested in the subject, may consult the translation of the second part of the work of De l’Epée, entitled, ‘*Institutions des Sourds et Muets,*’ &c., by Mr. Arrowsmith*, whose own observations in the preliminary portion are well worthy of attention. Before quitting this part of our subject, we must, however, notice a most material part of it, in which little success was attained. We have observed the similarity of the Abbé’s system of signs to the defective method which prevails in our grammar schools. The same causes always produce the same effects, and accordingly we find that one of De l’Epée’s pupils, though he could understand all that was written for him, possessed but little power of expressing himself in his newly acquired language, not being able to write French with much more fluency than a boy just from school writes Latin or Greek. With the deaf and dumb the matter has been mended, since, by the exertions of successive teachers, they are now taught to write as well as if they had had a mother-tongue. It is high time that those who are born with the use of their ears should be as well educated as others who have not the same advantage. The Abbé himself was sensible of this defect, and imagined that it could not be removed. In a letter to Sicard, he warns the latter

* ‘The Art of Instructing the Infant Deaf and Dumb, by John Pouncefort Arrowsmith. London: T. and A. Newnes, 1819.’

not to flatter himself that his pupils would ever write French with correctness. He says, 'Our language is not theirs; they have the language of signs. Be contented when they know how to translate ours into theirs, as we translate foreign languages into our own, without being able to think or express ourselves in them.' It is amusing to be able, by experience, to condemn two errors together, one of which was, half a century ago, produced as authority for the other. Luckily for the cause, the Abbé Sicard did not cease his exertions when his old preceptor recommended him to stop. He, too, made use of signs, but only as a basis for future instruction. With him, therefore, they are longer, and more minutely descriptive than with the Abbé de l'Épée. They have been objected to, but, as appears to us, by those who have not well considered what part they were of the system. Had they been ultimate signs, intended for daily use, it would have been well that some prominent and easily represented peculiarity of the object signified should have been fixed on to denote it; they were, however, intended as detailed explanations, as reductions of the complex idea into its more simple component ones, no more intended to be for ever after coupled with the word than the familiar stories by which a mother explains to her child the meaning of an unknown term. Those which continually occur were reduced to a state of greater simplicity, but it does not appear that they were considered in any other light than that which we have just stated. They had, as necessarily must have been the case, all the defects of the circumlocution by which unusual or abstract terms are explained to a child, that of failing to distinguish between nearly synonymous words; the only remedy being, in both cases, continued observation of their actual use.

We proceed to give an account of Sicard's '*Cours d'Instruction d'un Sourd Muet*;' in our opinion, one of the best books an instructor can read, be his particular department what it may. It is a work which possesses a striking interest, as not being an account of the method in all the dry generalization of precepts, but a faithful recital of what actually took place during the education of one particular pupil. This was M. Massieu, who, we believe, accompanied Sicard in his visit to England, and whose name has acquired celebrity from its connexion with the success of his master's method. He was frequently examined, both by the auditors of the lectures given by Sicard at the *Ecole Normale* and others; but though his answers on these occasions exhibited remarkable readiness and penetration, we prefer to cite the following instance, in which the impossibility of previous

preparation is more manifest. When eighteen years of age, after having been about four years under the care of Sicard, he was robbed in the streets of Paris. The thief was secured and brought before the civil power. The following is the statement of Massieu, as written on the spot:—

‘ Je suis sourd-muet : j’étais regardant le soleil du Saint-Sacrement, dans une grande rue, avec tous les autres sourds-muets. Cet homme m’a vu ; il a vu un petit porte-feuille dans la poche droite de mon habit : il s’approche doucement de moi ; il prend ce porte-feuille. *Mon* hanche m’avertit ; je me tourne vivement vers cet homme qui a peur. Il jette le porte-feuille sur la jambe d’un autre homme qui le ramasse et me le rend. Je prends l’homme voleur par sa veste ; je le retiens fortement : il devient pale, blême et tremblant. Je fais signe à un soldat de venir : je montre le porte-feuille au soldat, en lui faisant signe que cet homme a volé mon porte-feuille. Le soldat prend l’homme voleur, et le mène ici : je l’ai suivi. Je vous demande de nous juger. Je jure Dieu qu’il m’a volé ce porte-feuille ; lui, n’osera pas jurer Dieu. Je vous prie de ne pas ordonner de le décapiter, il n’a pas tué ; mais seulement dites, qu’on le fasse ramer.’

We give this instance, because, as some of the methods here to be described may not appear such as would be understood by the pupil, it is desirable to be able to appeal to their success. Massieu, before he came under the care of Sicard, possessed no ideas but such as he had acquired in taking care of a flock of sheep, to which animals he had no conception that he was in any degree superior.

Sicard began by teaching the letters of the alphabet, after the method of De l’Épéc. His pupil had learnt all the letters before he reflected on the unphilosophical method which he was pursuing. Correcting his error, he placed before the learner various familiar objects, drawing them at the same time before his eyes on a board. These are his first, and were only prevented by their prolixity, from being his only words. He is then taught to point to the object on being shown the picture. He now tries his own skill in drawing, and is delighted to find that he also is understood by others. When the relation between the actual object and its picture has been well established, the letters of the alphabet are written in a corner of the board, and the pupil is desired to take notice of them. The name of the object is then written round its picture. This is a great mystery to the pupil, and his astonishment is increased when the instructor rubs out the picture, leaving only the letters. While the pupil is wondering what this may mean, the instructor shows the letters to a third person, who immediately selects the corresponding object from among a number.

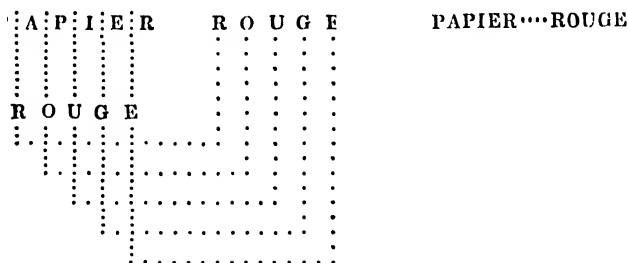
This process is repeated, and the student himself is allowed to find, that when *he* draws the same uncouth characters, he is equally successful in directing the attention of a third person to the object, and this also when he places the letters in one horizontal line. He is then made to find out that this effect will not be produced, if the order of the letters be deranged. This discourages him, but not for any long period, since his memory of impressions produced by the eye is unusually keen, owing to his peculiar situation. The pictures are now dropped, and the name of every new object is given to him in ordinary characters, not that he has any notion what connexion the component parts of his new symbols have with the sounds which occur in spoken language; he has no idea of sound, or at least of articulation, and he looks at a word, such as *table*, as a whole, conventionally used to represent a certain piece of furniture. Our reader, if he really can read, as the epitaph says, does the same thing. He also reads by words, not by syllables or letters, for at one glance, and without being conscious of recalling any one particular letter, he passes from word to word, and, in simple sentences, almost from paragraph to paragraph. The only difference between the child who is deaf and dumb, and any other who is not, is, that the latter is already familiar with a sound which stands between the object and its written symbol. The picture supplies the place of the sound to the deaf and dumb, and this is his disadvantage, that the parts of which the written symbol is composed have not that relation to the parts of the picture which they have to those of the sound. If all the forms which exist in nature could be reduced to few elements, the difficulty might be nearly removed, since by combinations of a simple alphabet of pictures they might be represented to the eye. The notation used by ballet-masters is an example. The very few different positions which occur in dancing are represented by symbols, which are modified, as in music, by the time they are meant to continue; and the written language thus obtained is only inferior in certainty and simplicity to that of music, which we hold to be the most perfect yet invented.

To return to our subject. The pupil is thus enabled to learn the written names of every thing which can be placed before his eyes, and also to combine with the name of the whole, that of each separate part. After this there is no difficulty in making him comprehend even such a distinction as that between a being and a thing (*être* and *chose*), and many others equally abstract. The adjective or quality of an object remained to be taught. To accomplish this Sicard

took seven sheets of paper of the same size, but differently coloured on one side only. He then wrote seven times on the board the known name of *papier*, common to them all, leaving more space than usual between the letters. The difference between the colours was then pointed out, and as each was shown, the name of the corresponding colour was written in the intervals of the word *papier*, thus :—

P R A O P U I G E E R

This was repeated with numbers of different objects ; after which the intermediate letters were removed by several steps, until they occupied their usual place, their course being marked out as in the following diagram, and the object and its quality being afterwards connected by a line, thus :—



Previously to this, the notion of numbers and of the signs for them had been given ; on the manner of doing which we have not thought it necessary to dwell. Having now two distinct species of words, both, however, belonging to the same thing, the number 1 was always placed over both. By this method, which we shall afterwards see carried further, Sicard made as effectual a connexion between the substantive and adjective as would be found in any book on grammar. It yet remained to complete the simple proposition. To do this, a number of names of objects and qualities was written, the first opposite to the second, but so that no object should stand opposite to its true quality. One or the other column is thus written in an erroneous order. The pupil, who is surprised with this new arrangement, and thinks it a mistake, corrects it by drawing the line just alluded to from each object to its real quality, thus adding to the figure a number of slanting lines. This is the point to which the instructor wishes to bring him. His line is, in fact, the assertion that one quality, to the exclusion of the rest, belongs to one particular object ; the instructor accordingly writes the word *est* on each line, which word, with the number 2 written over it,

is made, in future, to take the place of the line. The pupil is thus in a condition to understand such a sentence as

1	2	1
chapeau	est	noir

From hence the transition to the pronoun *il* is easy. Suppose, for example, the following sentences had been written :—

1	2	1
chapeau	est	rond
1	2	1
chapeau	est	noir

The second *chapeau* is suppressed, and *il* written in its place with the figure 1 over it, indicating to what it refers. A change equally simple gives the plural. For example :

A	est	Sourd-Muet	. . . . .	sont	Sourd-Muets.
B	est	Sourd-Muet	. . . . .	

and the sentence stands thus :

A B sont Sourd-Muets.

In explaining the accusative case of the verb, a difficulty occurred in the French which would not be felt in English. In fact, the former language is admitted to be one of the most difficult to teach to the deaf and dumb, on account of the very artificial character of many of its idioms. The method of Sicard, though ingenious, will not appear so direct and convincing in this case as in those just explained. The purely arbitrary suppression of letters and words which runs through his system, though analogous to what really takes place in language, must have created difficulty. The pupils however understood it, which test is infallible. We give the analysis of the sentence 'A frappe B,' according to Sicard. The two phrases 'A est frappant,' 'B est frappé,' come under our former rules.

1	2	1		1	2	1
A	est	frappant		B	est	frappé
1	1	2		1	1	2
A	frappant	est		B	frappé	est
1	1	2		1	1	2
A	frapp	e		B	frappé	
1	1	2		3		
A	frapp	e		B		

The advantage of the numerals is here evident. They preserve completely the idea that in the word 'frappe,' is contained the full meaning of 'est frappant.' This must not be taken for an etymological dissection of 'frappe,' nor is it

necessary to deny the instructor of the deaf and dumb any method of forming words which shall answer his purpose. The figure 3 is always confined in future to the object of the verb.

The pupil as yet is only in possession of the present tense, and of this only the third persons. After what has been said of the pronoun *il*, we will, to avoid prolixity, omit the method of teaching *je* and *tu*, and in general we would wish it to be understood, that we take notice only of prominent points in the system, not intending to give a complete account. The instructor writes his own name on the board, and, at some distance in the same line, the word *touchant*. After having gone towards some object and touched it, he walks back and instructs the pupil to draw a line from the word *touchant* towards his name, beginning from the moment, when he again advances towards the object to be touched. While doing this, he stops short, and writes the word *sera* over the yet unfinished line, thus indicating the relation, as to time, in which he stands to the action of touching. When this is understood, he recommences and allows the line to be completed, writing *est* over it at the moment of touching the object. The action having been completed, he rubs out the middle of the line, and writes *a été* over it. He then, by a reduction similar to the one last explained, forms the sentences, *Sicard touch¹ era² ; Sicard touché¹ : Sicard a touché²*. The sentence *A est frappé par B* is then formed by similar reductions from *A frappe, B est frappé*. The prepositions, *de, à, sous*, &c. denoting at first only local relations, are easily explained, and the termination *ment* of the adverb was ingeniously, though not etymologically, produced by reduction from the word *main*. Thus *A frappe table fortement* was reduced from *A frappe table avec main forte*. In this sentence, the figure 4 was placed over *avec*, and 5 over *main* and *forte*.

We pass over the way of teaching the meaning of the article, in which the only difficulty arises in those uses of *le* and *les*, which are peculiar to the French language, and we come to the method of introducing the interrogative forms of speech. Sicard considers every question as a choice given to the person who answers between two propositions. These propositions he writes down : for example, before proceeding to the form *Le ciel est-il serein ?* he writes down the two following : *Le ciel n'est pas serein ; le ciel est serein*, directing the pupil to make his choice of the one which is true. This being done, he applies the reduction of which we have

already given examples, and by changing some words, and shifting others, succeeds at last in producing the phrase *Le ciel est-il serein*? He seems here to have sacrificed too much to his system; for surely the difference of gesture between affirmation and interrogation must have been long known to the pupil; and if so, the difference between *Le ciel est serein* and *Le ciel est-il serein*? might have been regarded as the translation of that difference. He succeeds better in the next instance. In the intervals of the word *ciel*, he writes *que*, as was done with the subject and its quality. The pupil imagines that this is some new adjective, but is checked by the instructor, who tells him by signs that it stands for nothing whatever, and then rubbing it out, substitutes for it the word *serein*, or any other which may apply. The pupils repeat this with one another as an amusement, and the word *que* thus becomes a sign of interrogation, useful only in asking what word is to supply its place. The words *qui* and *quoi* are treated in the same manner.

We think we have said enough on this method to enable the reader to perceive, that there is no difficulty in language which may not be overcome by it. We will subjoin, however, some of the analyses of conjunctions given by Sicard, premising that the pupils are supposed to have become familiar with the substitution of an arbitrary word instead of a longer phrase, and also that by methods similar to the preceding, they have attained much greater facility in expressing themselves. For example to explain the word *puisque*, he chooses a sentence, such as *puisque les Sourds-Muets sont venus*, &c., which he treats in the following manner:—

Ceci est posé	} les Sourds-Muets sont venus, &c.
Ceci est vrai	
Ceci est réel	
Ceci est arrivé	

Est posée cette chose qui est ici: les Sourds-Muets sont venus, &c.

Est posé cela qui est ici, &c. Est posé ce que je dis, &c., est posé que, &c., puis que, &c.

Again, the word *parceque* is obtained in a simple sentence by the following abbreviations: ‘poussé par cette chose poussante; mu par cette chose mouvante; mu par ce motif; par ce motif que j’écris ici; par cela que j’écris ici; *parceque*. Cependant is explained in the first of the following sentences, and abbreviated in the two last. ‘Je t’ai dit d’aller fermer la porte; cet ordre n’est par levé, n’est pas anéanti, CET ordre est PENDANT, *subsistant, visible*; et tu ne la fermes pas.’ ‘Je t’ai dit, &c., et CE *la* est PENDANT et tu, &c.’ ‘Je t’ai dit, &c., et CEPENDANT tu, &c.’

We must refer our readers to the work of Sicard himself for

further information as to his method. This remark, however, must strike every one who attends to the subject; that the child born deaf and dumb, however unfortunate his situation, has an advantage over others, in the correctness and precision with which he is taught. We shall hardly be suspected of supposing that this is any sufficient compensation for the hardship of his lot; we mention it as giving rise to a question for consideration, viz. how far it may be worth while to remedy the defect in ordinary education, by introducing methods in some degree drawn from those employed with the deaf and dumb. Both classes receive their first instruction with equal certainty; there is no mistaking either the sound or the sign as applied to a visible and tangible object; but when we depart from the names of things, we have no longer any assurance, that the child who speaks knows the meaning of those words of which he has acquired the use. He picks up, from the conversation of others, the most delicate refinements of language, and it is thought sufficient for him to employ them by imitation. With the deaf and dumb it is different. Their language is as strict a deduction as any in geometry; no word is introduced until the pupil is aware of what it supplies the place, and everything is at last reducible to that which can be felt by the senses. We might as easily secure the same advantage to those who can hear, and thus make even the acquisition of the mother-tongue contain processes of reasoning. All must have observed that, out of many who write and speak, there are but few who can express their exact meaning; and we think we do not hazard an observation difficult to prove, when we avow our suspicion that there are many, who never *express themselves* at all, that is, say exactly what they mean to say, when the idea they have in their heads is more complicated than that of the weather, or a dinner. That this is partially the case with a great many, is certain, and we think the defect might be avoided by paying a little more attention to the manner in which the first language is learnt by children. We would recommend analyses, such as those we have described, to be made of every word, whose meaning would cause the least embarrassment. To take an instance: if any child were asked the meaning of the word *because*, he would be at a loss what to answer, and naturally enough, since he cannot be expected to define words by words. If the word *table* or *chair* were proposed, he would have no difficulty, since he need only point to the objects which they represent. But the word 'because' is also the representative of a manner of com-

binning several distinct paragraphs into one, and an infant would be at least as well employed in practising the complete development of the idea, accompanied by the word of abbreviation, as in learning by heart some verses full of words and phrases, which it cannot understand, for no purpose that we can see, except that it may repeat the same to all visitors who come into the house, as a proof of genius on the one side, and an exercise of patience and politeness on the other. We have often thought, while undergoing 'How doth the little busy bee,' or something else equally unintelligible at four years of age, what a pity it is the poor child is not dumb, at least, if not deaf, till the age when he will be allowed to talk only of what he understands.

We cannot close this article, without noticing the success of the method employed by M. Deleau, at Paris, for the cure of deafness, although it is not immediately connected with our subject. It consists simply in injecting into the Eustachian tube a quantity of air, supplied by a forcing-pump. The communication between this pump and the ear is made by a flexible tube, which enters at the nostril. Whenever the disease arises from any obstruction that the air can reach, the cure is possible. This happens, we believe, in about five cases out of thirteen. We have seen this operation performed in various stages of the cure, and are convinced of its efficacy. Further information on the subject is to be found in a little pamphlet of M. Deleau, entitled '*Sur le Cathéterisme de la Trompe d'Eustache, &c.*,'* and in various reports presented by that gentleman to the Academy of Sciences.

We have said nothing about the establishments in England for the deaf and dumb, reserving for some future occasion a more particular account of them. Our present object has been to explain briefly those general principles, which are applicable to the education of persons deprived of the faculty of hearing, and to suggest that some of the methods may probably be equally useful in the instruction of those who possess all their senses.

* Paris: Chevot, Rue de l'Ecole de Médecine; Madlle. de Launay, Place de l'Ecole de Médecine; Martinet, Rue du Coq.

GERMAN UNIVERSITIES.—BONN.

DIFFERENT periods produce illustrious men, and a nation may lie dormant for ages without a spirit ever arising to wake it from its slumbers. Of all modern European nations, Germany seems to have been among the latest to repair that loss, and with difficulty to have shaken off that lazy languor, and inactivity of mind—the characteristic of its ancient inhabitants, who remained deaf to everything except to the summons of war. But, like ‘a giant refreshed with sleep,’ it has arisen with increased strength, and new-born vigour, having waited for an hour of full maturity, when it might spring forth, like the goddess from the brain of Jove clothed in complete armour, with wisdom stamped upon its brow. This may be said to be the golden period of its literature. The creator of it, or more properly of its poetry, as he is complimentarily termed by Byron, and the acknowledged poet of all nations, Göthe, is still alive. The admiration and respect for this great man are universal; the natural character of his compositions, his rich fancy, to which may be added a long life of uninterrupted enjoyment, and an unaffected candour of mind, have hallowed his name with a sacred veneration.

Criticism has been cultivated in Germany, almost as an indigenous plant. We are accustomed to couple with the name of a German critic, a dull, plodding, ‘heavy fellow,’ with a vast quantity of knowledge, and little tact to bring it into play. In our intercourse with those, from whom we may be allowed to form a judgment, namely, students, we have found them, in general, a quick, penetrating, and intelligent people; but rather seeking after the root of what they have got, than with a genius for enterprise, or invention. That many of the earlier writers in this department are chargeable with heaviness, we cannot deny; but that they are improved in the art of criticism, as in other arts, inasmuch as they become less wordy, and more useful, their strongest detractor will allow*. Though they are too fond of laughing at the manner of education among us, we are inclined to think that *their* prolixity arises from their not adopting it in part;—and from their not giving sufficient attention to the formation of the youthful mind in exercises of taste. We will not include versification, for that can be cultivated according to the genius of the pupil; but elegance in simple composition, and emulation to excel,

* Bekker, one of the first critics in Germany, is proverbial for his sparingness of words, seldom exhausting more than fifteen lines on his prefaces, and never adding a note, but the collation of MSS.

may yet be added to their literary wants. The utility of information consists in its being intelligibly conveyed to others, and the man who possesses little, and can properly develop that little, has more real merit than he who possesses more, and does himself violence in bringing it forth. Here they are marvellously in the back-ground; they cannot comprehend how a man in the possession of multifarious erudition is at a loss to cast it into shape. Nothing is easier to account for. A man may have an excellent piece of marble, without being able to hew it into any tolerable human form, though in the possession of all the necessary implements; nay, more: a statuary may complete a bust perfect in art, and yet fail to give it that expression of reality which supersedes art's correctness. Every man may artificially possess himself of information without being either a genius, or having good taste. Thus it happens, that the German writers fall much beneath the English in taste, perception, and judgment. A crude and undigested mass is daily poured out from the press, where now and then something valuable may be found, but, scattered like green spots in a sandy desert, it requires a camel to carry you over the weary waste.

The diffusion of knowledge, so universal throughout Germany, could not but be productive of valuable fruits. Though by some considered a calculating people, the Germans are by no means devoid of sensibility, and sympathize deeply in whatever they read. An anecdote has just reached us of some young men having been taken up as robbers, who, upon investigation, were found to be stimulated to depredation from the influence of reading romances, or probably the adventures of Baron Trenck. This is attested in the newspapers, though we cannot vouch for the infallibility of the story; these publications being at times quite as faithless as our own. True it is, however, that Schiller's *Tragedy of the Robbers* worked on the nation's nerves with a most inspiring effect. This is rather a virtue than otherwise; but it is singular that the *impetus* should have leaned to robbing. Those who visit the Rhine will no doubt be surprised to what an alarming length this predatory infatuation has attained since the hosts and hostesses have lately taken to the reading of romances! But, to speak of *education*; the easy means of attaining it, is amply repaid by the zeal with which it is cultivated. Of its universities, and the mode of education there, it may not be altogether uninteresting or useless for a mature member of one of its more illustrious ones to be allowed to speak.

Bonn is a town situated on the Rhine, the first of any consequence after Cologne, and opens the scenery of this

noble river ; lower down, that stream is without the charm of natural beauty. Above it rise the seven mountains, the most celebrated of which is Drachenfels, whose hoary ruin has been a theme for the lay of Childe Harold. The scenery around it is rich and interesting, and made doubly so by the numerous legends of ancient times. The advantages of selecting such a situation for a university must have been at once obvious, though it was for some time disputed with Cologne. From Aix la Chapelle, where, after the peace, the chief potentates of Europe had assembled on the 18th of October, on the same day on which five years before the independence of the nation was contested, the royal mandate was issued for the foundation of a university at Bonn. It had been earlier the residence of one of the six petty princes of Germany, a *spiritual* one, (for they were divided into *spiritual* and *temporal*,) under whom, in 1786, a college of Jesuits was established, which continued till the Rhenish provinces fell into the hands of the French, when it was converted into a school of science, adapted to the exigencies of war. The castle at Poppelsdorf, but a few minutes walk from Bonn, approached by two long avenues of trees, was more properly the place of the elector's residence : this has been occupied as a museum, principally valuable for mineralogy, and well deserves the traveller's attention. Attached to it is a garden, devoted to botany, open only at certain hours in the day, but always accessible to the student of this department. The university itself consists of five faculties or departments :—the Evangelic Theologic (i. e. Protestant), Catholic Theologic, Juristic, Medical, and Philosophic. To these are appointed forty-three professors, six to each Theological faculty, to the Juristical seven, the Medical six, and the Philosophical eighteen. Under this last head are included several kindred branches : philology, mathematics, history, and a number of other studies, amounting in all to fourteen. The professors are paid by government ; the highest salary does not exceed 500*l. per annum*, which decreases with the ability, or capacity of each ; for they are in general weighed according to their merits. They have besides what they obtain from the attendance upon their lectures, which varies according to the professor's reputation. Between the two first faculties there exists no distinction with regard to precedence, and all offices of honour are alike shared by each. In a Protestant government, like the Prussian, this favour ought not to pass unnoticed. There are seventy Catholic students clothed, and fed, and entirely educated at its expense ; they live in the wing of the university nearest the Rhine. The object

seems to be, to place all on an equal footing in the pursuit of learning, and to give the Catholic part of their subjects (the most numerous on the Rhine, and in Westphalia) the same rights and protection as those of their own religion. They are taken from the lower orders of the people, and cannot be said to be regarded with any degree of respect by the other students. There are besides these, forty other Catholic students of theology, Belgians, who study here by permission of the government, and at the request of the King of Holland. As *they* pay, the permission cannot be said to be of a very gracious nature.

The university has a separate government of its own ; it consists in a senate of twelve persons, and a rector, before whom all academical matters of importance are laid. The student is amenable to this authority alone, and a card, which he procures on entrance, exempts him from the intervention of the civil police. The university has a police peculiar to itself, and only in criminal cases is the student liable to be brought before a civil magistrate. Every man is supposed to be within his rooms after eleven o'clock at night, but cognizance is never taken of the violation of this rule, except on occasions of large drinking parties, when the company is becoming rather noisy, and the beadle exercises his voice to admonish them to return home. The rector's office is annual, and the election of a new one is generally accompanied with a procession of torches and a band of music, which ends in forming a large circle, when an old Latin song is pealed by hundreds of voices under the open air. The following is a mode of conferring distinction, which has passed from age to age : seven, or eight students, armed, and arrayed in a conspicuous garb, present the rector with an address, and he returns their greeting from an elevated window, though his voice is often mingled with the ascending fumes of smoke. The glare of the torches, and the wild look of the delighted student, with the eager gaze of the populace, form a most singular contrast. A popular professor is sometimes honoured with this procession, and it is also the mourning accompaniment of the dead. At the head of the university is the *curator*, in dignity above the rector, whose office is perpetual : he superintends the business of the university, and makes reports to the government ; he is looked upon as little better than a respectable spy. The Protestant students of theology live in the town like others, without any distinction of residence or board, unless the student be too poor to support himself. Though they are entered as theologians, they can at their will study philology, or any other branch of science, if it does

not too much interfere with their own. In the theologic faculty alone occasional examinations are held, conducted by the professors; all other departments are exempt from these, except on entrance, and afterwards on taking the degree of doctor, when it is required to write a Latin treatise, and undergo a severe examination.

The examination upon entrance is enforced only in the case of those under the Prussian government, and an exception is made in favour of foreigners, but the compliment is diminished by the easiness of the task. The object of this institution was to ensure the student from total ignorance, and more especially those of the Catholic persuasion, briefly called Cathologians, who come up at times miserably provided in every department of *polite* literature. The age of entrance must not be under sixteen, and the usual time is from eighteen to twenty, though several very aged candidates for spiritual orders may be observed amongst the just mentioned class. The degree of doctor, as has been said, is obtained after an examination, the writing of a dissertation, and holding a dispute in Latin on a certain number of appended theses, with three appointed combatants, whose objections he is to satisfy or admit; it is celebrated in a large room appropriated to similar ceremonies, and open to the public. Professors frequently speak on these occasions, and the dispute, which continues for some hours, may be interesting, or the contrary, according to the talent of the candidate and the versatility of his adversary. Whatever good it may have in giving the learned doctor a readiness in the use of the parts of speech, it is undoubtedly the means of improving him in a vulgar pertinacity, and a sophistic disputatiousness in all common argument. After all quibbles are concluded, the Dean of the Philosophic Faculty reads a Latin oration or commentary on some selected subject. The oaths and an admonition are administered to the doctor, and after fulfilling certain forms, such as the partial investment of a red mantle and cap, and other testimonials of dignity, he descends to receive congratulation. The two beadles meanwhile take their station on each side of the pulpit, clothed in sable robes, and holding the insignia of authority with a taciturn severity of countenance that seems never to have relaxed into a smile. In order to become an advocate, a professor, and to fill many other government offices, as a general rule, the candidate is required to have taken this degree. A considerable number always remain at every university as *privatim docentes* in every department of science and literature, who give private tuition, and have

permission to hold lectures, which are paid for like those of a professor.

Each professor holds private and public lectures; the latter are frequented twice a week, and open without payment; the former, which are paid for, are held in general four times, or every day of the six. Every student carries a *left*, or roll of paper, pens, and ink into the lecture-room, and takes down in writing the substance of the lecturer's discourse, who only dictates to his auditors without questioning them, but (if he be a professor of philology) first translates a portion of the book, which is the subject of lectures, and afterwards critically explains it. In the higher classes of many of the gymnasiums, the scholars are also free from all obligatory duties, and merely hear the opinion of their master, with full liberty at their leisure to contrast it with their own. Much may be said for and against this practice. In German universities the student is seldom independent of his own exertions; he feels the truth of this, and a consciousness of its truth begets in him diligence, and diligence abolishes the necessity of strictness. Again, every man of a certain standard must have some convictions of his own; and is it not better that those convictions should be strengthened, or refuted by others more mature, than that he should listen to the echo of his own voice? But it is equally true that both systems can be combined; the student may give his own opinion, and at the same time be made better informed through the conviction of a contrary one, and may be improved in numerous ways, which, in the silence of mere listening, he must have neglected. This combined method ensures him a safe knowledge of the subject in hand; it guards him against carelessness of translation, and in time endues him with a confidence which is less daunted at the meeting of the public eye. But indeed confidence is a quality which is rarely deficient in the German student, though there is no man more devoid of pride. Loss of time and the inequality of talent may be objected to the combined system, and that a sufficient guide for elegance in translation may be found in the professor; moreover German students consider themselves in a manner independent of instruction from the professor, and come merely to hear his opinion, and not his dictates. Some are so expert in the art of writing as to be enabled to take down the whole lecture, though the German character of handwriting is much more difficult to transcribe than the Roman; and not merely will they take down a critical examination of an author, but an historical and uninterrupted discourse. This they have afterwards bound

up. It is common for students to migrate from one university to another, in order to hear different professors, eminent in particular departments, as every professor holds lectures on a certain number of subjects, which he repeats at certain periods. As there is little or no emulation in a German university, the most distinguished men in several classes meet in each other's rooms, and read over together carefully and critically either the subject of their lectures or some other selected work. Diligence follows not alone the student to his desk, but an absorbed devotion, heedless of all but its idol. Sunday evening is generally devoted to the perusal of a play, to pipes, tea, or a bowl of punch. Our authors of any repute are all known and appreciated. Sir Walter Scott is universally admired,—so much so, that he is charitably honoured with a translation of several books, called *his*, which he has never seen, and much less written. Shakspeare, we will venture to say, however paradoxical it may seem, is more generally read in Germany, than in the country which has given him birth. Great talent has been employed in illustrating him, and Schlegel has clothed his shadow with a palpable form. He has transfused his spirit into a powerful language, without derogating from the wit or pathos of the great original. Tieck has published an introduction to his works, consisting of old plays, some of which have never appeared in English print, but were translated from the original manuscripts in the British Museum. Scarce a work of any merit appears in English before it is immediately translated, whereas, in England, many of the most valuable works of Germany are unheeded and unheard of.

On entrance at a university, the student, after the payment of some fees, is entrusted with a matriculation paper and a book of rules. There is no necessity imposed as to the number of lectures the student should attend, and none but voluntary attendance expected. Long absence from the university, and all university duties, is punished with expulsion, if not accounted for by some reasonable excuse. Four lectures in the day are as much as can be with profit attended, as each lecture continues an hour, and much preparation and after-reading are required to digest its contents. The seats in the lecture-room are numbered, and the student obtains a ticket, according to which he takes his place. They are not elevated above one another, but consist of continued rows of benches, with raised ledges before, large enough to allow the student to write with ease. Poor students are allowed by the professors to attend their lectures free of expense; and talent, in a German university, though it be linked

with poverty, if joined with application is always sure to meet with its merited reward. All distinction of person is levelled in the ardour of the pursuit, and though difference of political opinion may disturb tranquillity in other respects, all conspire in harmony to the furtherance of one great object,—namely, the cultivation of learning.

In the philologic department there is a seminary, consisting of twelve members, presided over by one of the philologic professors; one member explains the appointed book in Latin, liable to be opposed by another of the members in the same tongue, and swayed by the judicial opinion of the president. Amongst these, with regard to their means, is distributed a certain sum by the government. The exercise is held every day in the week. Prizes are bestowed each semestre for the best dissertations on given subjects in all departments, adjudged by the professors in each.

Attached to the university is a library, from which books, on the recommendation of a professor, are lent out to students, to be returned before the expiration of a month, when, if there be no previous engagement, the loan is prolonged if required, with the same restriction as before. Independent of the mineralogical museum there is besides a museum of arts, open once a week to the inspection of the public. It contains models of some of the best statues, and various antiquities found in Bonn,—amongst which, worthy of notice, is a Greek inscription, on a tablet of stone, deciphered by Professor Welcker in a work on Fragments of Greek Epigrams, and described in a treatise, by the same gentleman, on the statues and antiquities of this collection. In a recess of the Catholic church are preserved, as relics of the days of yore, and with a sacred veneration of priesthood, the *ARA UBIORUM* of the ancients, and a primeval German shield. The former depends only on the enthusiastic devotion of antiquaries for its authenticity; the latter inspires no sublimer idea than the barber's basin of Don Quixote. There are curiosities, though of little connexion with the subject, worthy of being seen by the traveller, whose interest it is always useful to consult, especially on the Rhine, where the influx of Englishmen is more than abundant. To him, then, as one of the curiosities of Bonn, we would recommend the inspection of a vault in a chapel, on a hill in the vicinity, where there are deposited a number of the bodies of monks (who originally possessed a monastery on the same site,) withered, but not decomposed, owing to the peculiar properties of the air of the vault. They were laid in open coffins in the same dress in which they expired; a few shreds of which

are still visible, though centuries have elapsed since the interment of many. The same expression of death which accompanied them to the grave is still traceable in their countenances : pain, horror, and devotion are there marked in indelible lines.

THE SPANISH UNIVERSITIES.

THE universities of Spain present us with subjects for inquiry, which are, in many respects, the same with those afforded by the other academical institutions of Europe. They are the offspring of the middle ages and of the wants then felt by the literary world ; they owe their origin to causes embodied in the character of that period, their endowments to its resources, their laws to its spirit ; and, until a time not very distant from our own, the results have been such as might have been expected from such institutions. The university of Salamanca had at first a kindred form to those of Coimbra, Paris, and Oxford. Its founder, the celebrated Alphonso el Sabio, collected within its walls whatever knowledge the thirteenth century could supply, whether in science, arts, or literature, all of which had been raised by the Spanish Moors to a perfection far beyond the general ignorance of the age. The university of Alcalá was established by Cardinal Cisnero, and the omnipotence of that monk-minister armed its theological instructions with all the authority of intolerant power, and all the arrogant infallibility of the chiefs of the inquisition. The university of Valladolid was exalted by the patronage of the Austrian dynasty into rivalry with the two above-named institutions, and completed the trinity of *universidades mayores*, or great universities, which are so respected in Spain, and which have uniformly braved every power in the state, except that of the Inquisition. Besides these three principal establishments, there was a fourth beyond the limits of Spain, and which, like them, was in the highest class of academic greatness. This was the college exclusively for Spaniards, founded in the university of Bologna, by the Cardinal Gil de Albornoz. He was compelled to fly from the wrath of Peter the Cruel, who delighted in humiliating the pope and his delegates ; and the cardinal took into Italy a crowd of distinguished men, who, in turn, brought back to Spain that subtilty and those other peculiarities of the scholastic taste, afterwards so deeply rooted in the Peninsula.

The other universities, to the number of twenty-four, reckoning among them monastic colleges and seminaries, which enjoy university privileges—such, for instance, as Orate and Iracho—are called *Universidades Menores*, or inferior, and, when compared with the three greater universities, they are, in fact, more or less inferior, not only in literary influence and reputation, but also in the extent of their endowments, in the number of their professorships, and in the importance attached to the degrees they confer. This importance is partly measured by the expenses which the course requires. Thus the doctor's degree at Salamanca is much more valuable, being much more costly than that at Sigüenza, where graduated the village priest of Don Quixote, who satirically designates him a graduate of this *Universidad Menor*.

The plan of study pursued in these universities has been always nearly the same. To establish one professorship or do away with another,—to change the hour of lectures and other literary exercises,—to lessen or enlarge the jurisdiction of the rector and other authorities of the several universities,—to substitute one work for another in the studies of the various classes,—are nearly all the objects of the thousand and one statutes registered by the respective bodies since the first year of their foundation. In 1806 the minister Caballero drew up a uniform plan of study for all the universities, which still bears his name; but it offered nothing worthy of admiration, or even remark, at a crisis when Spain—having been shaken by the war of the succession, and having been urged strenuously forward by the enlightened ministers of that well-disposed monarch, Charles III., and, above all, being animated by the revolutionary spirit so universally imbibed among the middle classes from the example of the French—cried aloud for the establishment of a new system of public education. All instruction on the subjects of municipal and natural law, and of the law of nations, was still prohibited, as in the reign of Charles III.; and the professors were required to express themselves favourably, with regard to the tenets of the council of Constance, every one of which was calculated to confirm the most absolute despotism, both of the throne and the altar. The course of study requisite to attain the several degrees in each department continued unchanged; the degree of bachelor of arts was attained in two years; that of bachelor of civil or canon law, physic, or theology, at the end of four; that of doctor in six more; that of licentiate for the bar or medical profession in nearly the same time, which was divided between

theory and practice, in the courts or in the hospitals. By the same plan several of the minor universities were suppressed, reducing them to the number of eight; but the privilege of giving a course of philosophy, on the same footing as at the universities, was preserved to certain seminaries or houses of education, directly inspected by the government, such as those of Madrid, Valencia, and Vergara, as well as to the diocesan seminaries established by a canon of the council of Ferente.

In other respects the reforms of Caballero did not go beyond the secondary objects which we have mentioned. Nevertheless, his regulations are at present but imperfectly observed, and the path he pursued has been almost entirely retrodden. There not only exists at present nearly the same number of inferior universities (among which Saragossa, Valencia, Seville, Grenada, Iturria, Cervera, Toledo, and Santiago are the most distinguished), but we also find the same rules for the course of instruction, for the acquisition of degrees, and for the authority of the directors. In every chief university (*universidad mayor*) there were two colleges, called also *mayores*, which were suppressed some years ago, and their property and incomes applied to the service of the state. The *colegiales* of Salamanca, Alcala, and Valladolid, have always enjoyed considerable literary reputation, which has, in general, been well deserved, owing to the especial care with which their studies have been superintended. The other students, living for the most part in private lodgings beyond the walls of the college, have been, and commonly are, extremely neglected.

We have hinted at the time required for becoming a Spanish physician. Do our readers wish to know in what time they may become surgeons? The future Spanish surgeon commences with being a barber; after having studied the management of the razor thoroughly for two years, he adds to this discipline what is called the practice of the hospitals. The next step is, that he should be examined; and in the majority of cases he is approved by other barber-surgeons who have passed through the same course. By this means he becomes what is called '*Cirujano Romanista*,' or a surgeon who only studies surgical books, which are written in the Romance or Castilian language. There are, likewise, '*Cirujanos Latinos*,' who prosecute their studies systematically, and it must be confessed in a style worthy of the advanced state of the sciences, at colleges established for the special purpose at Madrid, Cadiz, and Barcelona; indeed it may be affirmed generally, that the Spanish first-

rate cities, and those on the coast, possess all the civilization of the country, and that this civilization is on a par with that of most other European nations, with this difference, of course, that the various classes of the university do not, to the same extent, participate in it. Of late the study of medicine has been, in some measure, organized, and a preparation in sound theory has been joined to a practice cleared of technical routine, and improved by the most important discoveries in natural philosophy. But the studies of the notary and the attorney are altogether nugatory. The chicanery which is learnt in the chamber of the advocate, or still more frequently in the office of the notary or attorney, is followed by an examination, purely ceremonial; and provided the candidate has obtained one of the '*escribanias*' (the appointment of notary) or '*procurarias*' (the appointment of attorney), of which appointments there is in general a fixed number in each town, at the disposition of the *ayuntamiento*, or municipal council, he is sure to be declared a proficient, fully qualified to mystify the judges and cheat the suitors.

Our readers will perceive, from what we have said, that the public studies in the Peninsula do not offer many securities for the attainment of true science, or even of the knowledge they profess to communicate,—whether we turn to the *facultades mayores*, such as theology, jurisprudence, and medicine are there called, or reflect on the way in which the lancet is connected with the razor, and law with chicanery.

These sad results acquire still more importance when we become acquainted with the manner in which the students live in the university towns; but at the same time it must be acknowledged, that from this same abandonment proceed, one knows not how, effects which could not possibly have been anticipated. It is true, that at this day the great number of well-instructed men of whom Spain can boast in every branch of knowledge, are not indebted for their attainments to the universities; but still they are the establishments which have preserved the seeds of those sciences which are now cultivated with success, and which bear promise of most admirable fruits, so soon as a good and rational system shall be adopted by the government. The '*humanities*,' the mathematics, and the oriental languages, will ever be indebted for their flourishing condition to the professors of the university of Salamanca. The school of medicine, conducted on the principles of Dr. Pigner, will confer lasting honour on the university of Valentia; while teachers of pure morality, and of rational theology, have more than once put to shame

that superstition and casuistry which had been fulminated from the chairs of the doctors of Alcala. The profound juriconsults of Valladolid have searched and decided the most difficult questions; and everywhere, even in universities established in those towns where the papal and monastic influence is most felt, the canonists have always been found to resist the usurpation of the court of Rome, in despite of the Inquisition, of which the hateful surveillance has been defeated by the strength of sound Catholic doctrine, understood according to reason, and sustained by courage and virtue. Will it be believed?—In no Catholic country have the power and the arrogance of the sovereign of the Tiber been more resolutely braved than in Spain; nowhere has more zeal been manifested in support of the government and the secular authority, whenever encroachments have been attempted by the bishop of Rome; and we may assert with confidence, that if the rulers of Spain had known how to apply the aid which has been lent them by the juriconsults, the prelates, and the doctors of her universities, the ignominious yoke had long been shaken off, and the sole obstacle removed which opposes itself to the regeneration of that country.

It is foreign from our present purpose to speak of those studies which are pursued beyond the limits of our universities, at the diocesan seminaries, the schools of navigation established in the ports and towns where there is a tribunal of commerce, the royal foundations of St. Isidora of Madrid, and many other preparatory institutions, academies of the fine arts, economical and agricultural societies, &c. We shall, therefore, terminate this article with a sketch of the local customs of the universities, and the very peculiar method of life which is adopted by the students of different classes who frequent them.

The universities are, in general, governed by a director, who is frequently a member of the council of Castille, or a grandee of Spain; and by a rector, who is chosen annually, or, in some places, triennially, from among the doctors or licentiates of the university. The director is a sort of general overseer, or titular dignitary. The rector exercises a superintendence over the students, is the superior of all the professors, and the keeper of the statutes. The censor is an authority established to bestow the previous 'visa,' upon the conclusions of all the literary theses, on which discussions are instituted, either for degrees, or for forensic practice. In the cities where there is a *cour royale*, the attorney-general of that court is the censor *ex officio* of the university. The

counsellors, (*conciliarios*,) are doctors, licentiates, and occasionally even bachelors, chosen from among the grandees of the university, to deliberate, when occasion requires it, about matters connected with its interior management. The professors, (*catedráticos*,) are generally chosen in consequence of a recommendation which they have obtained at the general assembly, which is always convened when there is a chair vacant; they are either professors of the 'primas,' those who deliver their lectures in the morning, or professors of the 'vesperas,' those who deliver their lectures in the afternoon; they are paid either from general funds, which constitute the university income, or from special funds, appropriated in each university, to the advancement of some particular branch of education, according to the will of the founder; they have the right of choosing substitutes among the bachelors of their respective faculties, and the substitutes have a great chance of eventually obtaining a chair themselves, or some office under the university. There are, also, in several of the universities, one or more judges, who, in the character of assessors of the rector, take cognizance of the offences of the students, in the style of a university police, and also carry on contests with the civil authorities, when it is in contemplation to prosecute, or to institute any civil suit against an individual within the university jurisdiction. These contests are very frequent, and occasionally very animated. The students, in general, live out of the university walls, in the houses of private individuals. They must appear in the university between the 18th of October, (la St. Luc,) and the 29th of November, (la St. Catherine,) when the matriculation lists are closed, and they cannot be included in that year's course. The courses of lectures are open till midsummer, but generally the students are permitted to quit the university after Easter, and they have besides a fortnight's vacation at Christmas. The other students are pensioners (boarders) of some colleges established in the same city, or else are monks, who leave their convents in order to join the university classes, in case they wish to obtain any higher degrees than those of bachelor or master of arts, which last they can obtain at their own institutions.

Some of the rectors are very rigorous in their regulations about the costume which the students are obliged to wear. This costume consists of the same coat, and large black cloak, which are worn by the Spanish priests, and they are only distinguished from them by the hat, that of the students being three-cornered.' The students in general are very careful to be well dressed beneath, and to wear the *manteos*, or scho-

lastic dress, as torn and shabby as possible, in order to revenge themselves on the rector for his impositions. In order to keep a course, attendance twice a day on the professor is requisite. By voluntary absence of fifteen days, it is lost; but if the absence has been occasioned by illness, the student is allowed to compensate for it, by remaining at the university during the '*cursillo*,' or short supplementary course after the general one is closed.

There are diocesan seminaries, in which, as we have observed, a student may attend courses of philosophical lectures, and the statutes of which require that every student should communicate once a month in the chapel of the seminary; if he is absent, even on one occasion only, he loses his course, whatever progress he may have made in other respects, as a student. In the universities established in small cities, the rector, with his *alguacils*, performs his rounds every night through the habitations of the students, as a patrol visits the gates in a fortified town, in order to see whether the youths are properly employed in their chambers; Sundays and Thursdays are exempted from this surveillance, and these evenings the students may go into society, (*la Tertulia*), or to the *ronda*, or may perform a serenade, to as late an hour as nine in the evening. Except at this time, he is punished, if he is found in the street playing his guitar, an instrument inseparable from the Spanish student.

The professors in general take very little pains to ascertain the progress of their pupils. If the student has attended the class regularly night and morning, they deliver him a certificate of having kept his course, without further examination. As soon as he has attended a certain number of courses, he presents himself for a degree, the examination for which is in general merely formal; and thus it often happens that he sallies forth as ignorant as a clown. In the superior universities, it is only in the case of candidates for the degree of doctor, and those for the degree of bachelor when there is a dispensation of the fourth year of attendance, that an examination of the slightest rigour is enforced. In the great cities, where it is impossible to exercise any supervision over the students at their own houses, they are without any superintendence at all, and work just as little, or as much as they please. The theological students, however, are in the habit of forming themselves into academies, where, establishing laws and conventional punishments for disobedience, they exert their talents out of class hours, under the direction of a president of their own choice. The medical students occasionally do the same: but the students in jurisprudence never—

for this simple reason, that the others are in the habit of doing it; there being nothing more fierce than the little rivalities between the students of the different 'faculties.' The students in jurisprudence, for the most part, belong to good families; and as they are independent, they regard those of the other 'faculties' with a sort of disdain; especially the theologians, among whom there are a great number who are servants of canons, and monks, or even of old ladies. They are frequently seen carrying a basket of provisions for the kitchens of their masters or mistresses, following them at night with a lantern, or acting as companions to the young gentlemen (*señoritos*) of the house when they are sent to school, to mass, or to take an airing. Their services at the end of some years, are rewarded by some trifling ecclesiastical preferment in a village, or cathedral, which the master has in his own gift, or can obtain through his influence. Occasionally, priests are seen to emerge from this rank, who render themselves notorious by their talents as *curés*. But there is another class still more abject; these are the students, who live upon the soup and charity which is dispensed every day at the gate of certain convents. These unfortunate beings have no other property than their class-book, and their wretched gown, and many of them no other lodging than the peristyle of some church. Nevertheless they are seen regularly attending the classes, keeping their courses, receiving degrees, aspiring after academical, and other ecclesiastical comforts, and not unfrequently carrying them by their merit and talents, though destitute of any other recommendation. Many of them, not to say the greater part, quit the university town at the end of the annual course, and wander about all the summer, in bands of four or six, provided with guitars, singing student songs, (*coplas estudiantinas*), and begging alms. This they call among themselves, 'andar à la tuna,' vagabondizing; and so great are the temptations which this mode of life holds out to all classes of the students, that many of them who belong to respectable families consider it a refinement of gentility to join these bands, and take part in the '*tuna*.' These manners have given a character quite peculiar to the Spanish student; they make him one of the most popular characters in the nation, and the most capable of furnishing tricks and adventures for the entertainment of society. This induced Cervantes to say of the innkeeper, who conferred on Don Quixote the order of knighthood, that he was *mas maleante que estudiante ó page*—a greater *roué* than a student or a page.

EDUCATION IN IRELAND.

OUR readers have been apprised that a great change has taken place in the nature of the encouragement afforded by the British government to the education of the people of Ireland*. It has been determined, as we learn from Mr. Stanley's letter to the Duke of Leinster, 'to constitute a board for the superintendence of a system of national education in Ireland;' and a sum of money has been voted by Parliament for 'an experiment of the probable success of the proposed system.' The experiment now for the first time to be made, is not whether it would be right or expedient for the Parliament of the United Kingdom to apply the public money to the advancement of Irish education—that has already been done to a large extent; but whether that money should be distributed by some responsible authority, for the universal good of the people of Ireland, without reference to distinction of religious opinions, and, therefore, without the suspicion of making education another name for proselytism. To understand the exact nature of this experiment, and to form any satisfactory conclusions as to its probable success, it will be necessary to examine in what manner the duty of educating the Irish people has been discharged, up to the time when this great change is proposed by the British government. The materials for this inquiry are ample. A commission was appointed under legislative authority, in 1806, 'for the purpose of inquiring into the state and condition of schools in Ireland.' The commissioners thus chosen issued fourteen reports, the last and most important of which appeared in 1812. A second commission was appointed in 1824, 'to inquire into the nature and extent of the instruction afforded by the several institutions in Ireland, established for the purpose of education, and maintained either wholly, or in part, from the public funds; to inquire also into the state of the diocesan and district schools in Ireland, and the nature of the instruction there given; to ascertain whether any, and what regulations may be fit to be established with respect to the parochial schools in Ireland, and to report as to the measures which can be adopted for extending generally to all classes of the people of Ireland, the benefits of education.' These important subjects of inquiry were gone into with great diligence; and up to June, 1827, when the commission terminated its labours, nine reports were drawn up, of which the most important and extensive is the first. In 1828, a select committee of the

* See Quarterly Journal of Education, No. V. p. 189.

House of Commons was appointed to examine the reports of both commissions; and upon the recommendations of this committee, the measure now adopted by government has been founded. A great deal of valuable information is also contained in the three reports of evidence on 'The State of the Poor in Ireland,' taken before the committee of which Mr. Spring Rice was chairman, in 1830. It will be our duty to analyse the various information contained in these documents, so as to afford an historical view of the education of the Irish people, before we proceed to offer an opinion as to the encouragements and the difficulties which belong to the experiment now to be made, of establishing a system of education, 'from which,' to use the words of the second commission of inquiry, 'suspicion should be banished, and the causes of distrust and jealousy should be effectually removed; and under which the children may imbibe similar ideas, and form congenial habits, tending to diminish, not to increase, that distinctness of feeling now too prevalent.'

I.—Parochial Schools.

In the twenty-eighth year of Henry VIII., before the Roman Catholic had ceased to be the established religion in Ireland, a statute was passed, entitled, 'An Act for the English Order, Habit, and Language.' The object of this statute was in accordance with the policy of all conquerors, to eradicate, if possible, the peculiar customs of the conquered people; it attempted, however, to do this, not according to the general spirit of conquest, but by the advancement of civilization. By this act the Irish habit and apparel, and the Irish form of wearing the hair, were directed to be abolished, and the ecclesiastical authorities were called upon to administer an oath to every person receiving spiritual promotion, that he would teach the English tongue to all in his cure,—that he would 'bid the beads in the English tongue,' and 'further, that he should keep, or cause to be kept, within the place, territory, or parish, where he should have rule, benefice, or promotion, a school to learn English, if any of the children of the parish should come to him to learn the same, taking for the keeping of the same school such convenient stipend or salary as in the said land was accustomedly used to be taken.' The object of this statute was much more creditable to the wisdom and humanity of the English rulers than by far the greater number of the subsequent enactments by which the good government of Ireland was sought to be advanced. But its enactments have been utterly disregarded, except in forms; and its leading principle, 'that a certain

direction and order be had, that *all* we, his majesty's subjects, should the better know God, and do that thing that might in time be and redound to our wealth, quiet, and commodity,' has been superseded by a system of repeated efforts, even up to our own day, to conduct the education of the people of Ireland upon a principle of exclusion, which, instead of leading them the better to know God in love and charity, has produced hatred and malice; instead of wealth, has produced poverty; instead of quiet, has produced anarchy; instead of commodity (convenience), has produced embarrassments which appear almost hopeless of cure, even to the most ardent and most benevolent. And yet to this hour the statute of Henry is in force, having been confirmed by an act of the 7th William III. (which we shall presently mention), and every clergyman accordingly is still required by law to take an oath on induction in the following terms:—'I do solemnly swear, that I will teach, or cause to be taught, an English school within the vicarage or rectory of —, as the law in that case requires.' We cannot doubt that the conscientious clergyman must feel that the general neglect of this duty is a crime and a reproach; and that the custom which has 'universally prevailed for the incumbent of parishes, in which schools are kept, to allow the schoolmaster forty shillings per annum as his salary*,' does not discharge the obligation imposed by the statute, to promote 'the instruction of rude and ignorant people to the knowledge of Almighty God.' The labour, no doubt, of conducting these schools was, in some degree, to be paid for by such convenient stipend as in Ireland was accustomably used to be taken. It appears, however, that this charge at the schools which were established, was fixed at a sum which was anything but 'convenient;' for in a petition of the clergy to George II. in 1731, for the incorporation of a society 'for the support and maintenance of schools, wherein the children of the poor might be taught gratis,' it was stated that the richer Papists refused to send their children to the parochial schools, and the poorer were unable to pay the accustomed salary as the law directed. From this admission we may form a pretty accurate notion of the state of education in Ireland exactly a century ago. By the act of 7 William III., it was made penal to receive any other than a Protestant education; and the ninth section of this statute enacted, that no person of the Popish religion should publicly teach a school under a penalty of twenty pounds and three months' imprisonment.

* Report of the Commissioners of the Board of Education, Nov. 2, 1810.

But the legislature of the time of William had its remedy for thus cutting off so large a portion of the people of Ireland from the benefit of instruction. ‘To the intent that no pretence may be made or used, that there are not sufficient number of schools in this realm to instruct and inform the youth thereof in the English language and other literature,’ it was enacted, that the act of Henry VIII., whereby it was provided, that every incumbent should keep, or cause to be kept, an English school, should thenceforth be strictly observed and put in execution. The act of William also attached importance to the due observance of an act of the 12th of Elizabeth, ‘that a public Latin free-school should be constantly maintained and kept within each diocese.’ These diocesan schools for classical instruction were of course exclusive. They were frequented wholly by the children of the higher and middle orders, and at the present time they contain very few scholars who are taught gratuitously*. This, therefore, may be considered to be the state of Irish national education a century ago. It was penal for any but Protestants to teach; the only free instruction was at a few small diocesan schools for classical learning; ‘that no pretence might be made or used, that there are not sufficient number of schools,’ the Protestant incumbents were to keep, or cause to be kept, an English school in each parish; the Protestant incumbents, where they did not treat the statute of Henry VIII. as a dead letter, conducted their schools upon such a principle that the richer Papists would not send their children to them, and the poorer could not pay the charge which was to make up the stipend. We do not find it recorded that the children of the poorer Protestants were better able to pay; nor, in truth, was their instruction much cared for or attempted. The object was not to teach *all* classes what would make them good men and peaceable subjects, but to proselytise. The Catholics would not go to be proselytised,

* From a return of the *Diocesan* and other *Endowed* Schools, under the superintendence of the Commissioners of Education in Ireland, up to January, 1831, we obtain the following particulars:—

- ‘ In 13 diocesan schools, there are 459 scholars,
of whom 74 are taught gratuitously.
- In 7 royal schools, there are . . . 343 scholars,
of whom 70 are taught gratuitously.
- In 12 private schools, there are . . . 662 scholars,
of whom 303 are taught gratuitously.

The salaries of the masters in the diocesan schools are paid, according to Act of Parliament, by the bishops and clergy. In eighteen dioceses in which schools ought to be kept, eight only are provided with effective establishments, chiefly through the disinclination on the part of grand juries to make presentments as to the decayed state of the school-houses. (Annual Report from the Commissioners of Education in Ireland, 25th March, 1831.)

or could not pay to be proselytised. The Protestants did not require to be proselytised. Education was nothing without proselytism ; therefore there was no education. Let us see how this work of proselytism, to which the clergy aroused themselves in good earnest in 1731, has prospered under ' the Incorporated Society for promoting English Protestant ' Schools in Ireland,' which, since that year of its foundation has received from the public funds the sum of 1,105,869*l*.

II.—*The Charter Schools.*

The Lord Primate Boulter, who was ' at that time charged, not only with the superintendence of the political government of Ireland*,' but was also at the head of the scheme for the establishment of Charter Schools, thus writes to the Bishop of London upon the occasion. ' The great number of Papists in this kingdom, and the obstinacy with which they adhere to their own religion, occasions our trying what may be done with their children to bring them over to our church.' The charter accordingly contemplated the establishment of ' a sufficient number of English Protestant schools for the instruction of the children of the Irish natives in the English tongue, and in the fundamental principles of the true religion.' How far this great plan was successful in the early years of the society may be best collected from their general accounts†. In 1741, ten years after the charter, they had established 18 schools, at which they educated 372 children, having disbursed about 10,000*l*. In 1751 they had established 35 schools, at which they educated 1022 children, having expended in those ten years 54,000*l*. In 1761 they had established 47 schools, at which they educated 1979 children, having expended in those ten years 100,000*l*. This indeed is a miserable advance towards the accomplishment of a great scheme for establishing ' a sufficient number of Protestant schools for the instruction of the children of the Irish natives.' How was it that such a large outlay produced such a small return ? The society was bent upon the conversion of the children to the reformed religion ; and they therefore resolved to cut off all intercourse between the children and their parents,—to confine them within the walls of the schools during the whole period of their instruction, and consequently to maintain them at an expense, which, if it had been devoted to instruction alone, might have done some good. So averse, however, were the poor people to this breaking up of the natural ties of child and

* Report, 1825.

† App. to Report, 1825, No. 172.

parent, that even the temptation of being wholly freed from the burden of supporting a child was insufficient to fill the schools, and their numbers therefore were never kept up, 'except in times of scarcity.' In 1757, accordingly, the society resolved 'to build nurseries, that a sufficient supply of children might be provided.' About the same period they turned their attention to breeding from a pure stock, and bestowed marriage portions upon such of their female proselytes as would wed with Protestants. From that time to the present day, although parliament has contributed more than a million sterling to the chartered schools;—although large sums have been annually subscribed by benevolent persons, who, doubtless, thought they were doing a good and pious work;—although 56,000*l.* stock was left for the same object by one individual, and 40,000*l.* by another,—the society has never been able to keep up more than 50 schools, or more than 2000 scholars: and such was the system of deception forty years ago, that when the society returned 2100 as being educated and maintained, only 1400 could be produced to the commissioners appointed by the Irish House of Commons*.

The establishment of nurseries to grow saplings for the charter schools must have been considered a vigorous and praiseworthy measure, for in the next year, (1758,) we find Parliament boldly voting 11,640*l.* to the general funds of this society. This was quite consistent with the understood object, not of educating, but of proselytising. At length the society threw off all disguise about general education, having, in 1775, resolved to admit no children but those born of Roman Catholic parents. For thirty years, till 1787, about 12,000*l.* of the public money was voted every other year; and the directors of the incorporated schools returned annually, about 40 schools and 1800 scholars, upon the maintenance of which they annually disbursed about 12,000*l.* No one appears to have been at the least trouble to inquire what sort of instruction went on, and how far the people of Ireland approved of the system for which the public funds chiefly paid. At length it occurred to John Howard, that schools, as well as prisons, might be abodes of crime and misery; and in 1784, he applied himself to examine the charter schools of Ireland. His account of the matter roused the Irish House of Commons to appoint a committee, before whom Howard, Sir Jeremiah Fitzpatrick, and other witnesses were examined. The schools were proved to be out of repair, and going to ruin; the children were 'sickly, pale, and such miserable

* Report, 1825.

objects, that they were a disgrace to all society; and their reading had been neglected, for the purpose of making them work for their masters *; 'they were in general filthy, and ill-clothed, without shifts or shirts, and in such a situation as it was indecent to look on; the diet was insufficient for their support; in general they had the itch, and other eruptive disorders †.' Thus, then, in about fifty years, the sum of 492,000*l.*, or about 10,000*l.* per annum, had been expended for the purpose of imprisoning, starving, beating, diseasing, destroying the natural affections, and letting the understandings run to waste, of about 1400 poor children annually, under the pretence of 'instructing and converting the young generation ‡.'

The House of Commons declared the evil, and left the remedy to be provided by the public vigilance of a country, where public opinion was either suppressed by threats or by bribes. The legislature, however, continued to vote the money with which these enormities were perpetrated. It is distinctly recorded, that about the period of the Union 'the buildings were in a very ruinous condition, and some of the schools in a state of great neglect and disorder §;' and yet Parliament, from 1787 to 1799, had granted 150,000*l.* to the Incorporated Society, whose annual expenditure for its 40 schools had increased to nearly 20,000*l.* In 1803, the society began to have misgivings, as to its mode of carrying on the system of conversion, and re-considered the resolution of 1775, to admit none but the children of Papists, resolving that 'the objects of the society would be more effectually promoted, if the children were admitted with no other restrictions, but such as were imposed by the charter.' Orphans, and children of Protestants, have accordingly been admitted in preference to those of Roman Catholic parents, although these have not been excluded. The separation of child and parent has still been rigidly adhered to.

The history of the charter schools, during the present century, will require a more particular notice; for its lessons are more immediately applicable to our own times. We shall find an increased expenditure, and larger assistance from the state; an improvement in the physical condition of the children, but an almost equal failure in their moral instruction; a greater show of vigilance on the part of the heads of this society, but the grossest neglect, and the rankest jobbing beneath the surface. From 1800 to 1825, the Parliament of the United Kingdom voted for the charter-schools, the sum of

* Howard's Evidence.

† Fitzpatrick's Evidence.

‡ Primate Boulter.

§ Report of Board of Commissioners, 1803.

675,707*l.*, or about 27,000*l.* annually. During that time the rental and funded income of the society was about 8000*l.* per annum. The disbursements for these twenty-five years, amounted to 884,739*l.* Their average disbursements, therefore, were 35,389*l.*, for which they maintained, (taking the average of years,) 35 schools, and 1870 children. The annual average cost of each school was therefore 1000*l.*, and of each child 18*l.* 18*s.* Let us see what the large sum of 675,000*l.* paid by the state has done for advancing the morals, the happiness, the knowledge, and the religion of the rising generation of the people of Ireland.

It must be quite evident, that if the education of less than 2000 of the children of Ireland, at an annual cost of 35,000*l.*, (of which sum three-fourths has been paid by the state,) was a plan that could be supported as advancing the civilization of Ireland, it could only be so supported upon the plea, that such education was the best that could be given. It is also clear, that in a country where provisions are cheap, the expenditure of 18*l.* 18*s.* upon each child ought to have procured the best of education. Could it have been shown, that such education was in point of fact given in the chartered schools, it might have been added, that in a country where the standard of enjoyment amongst the poor requires to be elevated, it was something to remove 2000 children from filth, and starvation, and ignorance,—to teach them habits of order and cleanliness,—to give them a proper supply of outward comforts,—to show them the diffusive value of intellectual pleasures,—and to send them into the world possessing sound knowledge, and knowing the real blessings of diligence and order. Unless it could have been shown that these benefits were effected by the charter-schools, the government could have had no justification whatever for applying the funds that might have been granted for a real national education, to the instruction and maintenance of 2000 children only, upon exclusive principles. In 1808, the Commissioners of the Board of Education ‘could not refrain from expressing their opinion, that during a very considerable period of its existence, the institution appeared to have fallen short of attaining the purposes for which it was established.’ It is to be remarked, however, that some of the members of this board were inclined to look at these schools with eyes of favour; and that even so shrewd and excellent a person as the late Mr. Edgeworth, pronounced the education in these schools ‘efficacious, practical, and free from bigotry.’ A closer examination might have corrected this impression. There is reason to hope that a considerable improvement, since the

inspection of Howard, had been made in the physical condition of the scholars ; but this improvement, such as it was, (for there is ample evidence of the grossest abuses,) was insufficient for happiness. In 1820, the Rev. W. Lee, who was appointed by the society to visit the schools, thus emphatically described the original sin of their constitution: 'I was invariably struck with the vast superiority in health, in appearance, in vivacity, and in intelligence, of the half-naked, and one would almost suppose half-starved children who live in their parents' cabins, over those so well maintained, and so carefully instructed in the charter-schools. The reasons of this striking fact it might not be difficult to assign. In the charter-schools all social and family affections are dried up. Children once received into them are, as it were, the children, the brothers, the sisters, the relations, of nobody. They have no vacation ; they know not the feeling of home ; and hence it is primarily, whatever concomitant causes there may be, that they are so frequently stunted in body, mind, and heart*.' We shall find the truth of this observation amply illustrated by the minute reports of the Commissioners of 1824 ; and further perceive the nature of those enormities which prevail under any system, in whose operation imperfect responsibility and imperfect control are essential ingredients. These inquiries are now principally valuable, as lighting up beacons for future legislators, and persons in authority.

In the beginning of 1824, when the parliamentary commissioners directed their attention to this branch of the education of Ireland, they found the boarding-schools reduced to 24, and the number of the children below 1700. In the summer of that year, the charter-schools *caught* 500 infants from the foundling hospital,—an institution which received from parliamentary grants, from 1797 to 1826, the enormous sum of 753,685*l.*, and the returns of which show that in these 30 years, of 52,000 children admitted, 41,500 had died, and 400 had eloped ; so that in the case of the 500 children received by the charter-schools, the cost to the state, (dividing the expenditure amongst the 10,000 who had lived and not ran away,) was about 80*l.* for each child, up to the time when its scholastic education began. The money thus expended upon each unhappy child had not been sufficient to rescue those who survived from the diseases that belong to the extremes of bad nourishment and neglect. 'Their appearance was in general very wretched, and they were almost universally afflicted with ophthalmia†.' Of the charter-schools,

* Report, 1825.—App. No. 55.

† Report, 1825.

the commissioners visited 20, and they have given very precise reports of the state of each school. Their rigid inquiries, and the returns by which their convictions were supported, rather interfere with the assertion of Mr. Edgeworth, that the system of education in these schools was ‘such as to put it beyond the reach of private defamation and public censure.’ The different views taken by this excellent man, and the commissioners of 1824, might lead us to imagine that the commissioners were prejudiced, if they had not supported their opinions by the most precise evidence. Mr. Edgeworth’s statement rests upon his assertion alone; and this circumstance should convince us of the ease with which even an acute mind may be blinded to the most glaring evils, when it is the interest of a great many persons to hoodwink him. The commissioners were able to show, that nearly all persons connected with the administration of the chartered schools were in a conspiracy to suppress the truth. A school was formed at Santry of *candidate teachers*, selected from the best boys of the other chartered schools. In June, 1824, these young men agreed to represent to the board, the hardships which they had passed through, and the grievances which they were ready to prove, as afflicting the scholars generally. The secretary suppressed the statement: ‘he considered it as merely a production from a forward boy*.’ ‘No offence,’ say the commissioners, ‘that a charter-school child can commit, seems to be less pardonable than daring to utter a complaint.’ Beating of the most severe description was the usual punishment for any attempt to complain even to the rector of the parish. At the Sligo school, two boys who had been recorded by the visitor of the Dublin board as ‘particularly pre-eminent,’ were flogged and degraded, with the concurrence of the local committee, for attempting to write to this very visitor to remind him of his good opinion of them, that they might be preferred to the school of candidate teachers†. The commissioners state in distinct terms, that the officers of the society were bribed by the schoolmasters; and that the registrar, in particular, had borrowed money from six or seven masters without paying interest. The wife of the secretary was contractor for the children’s clothing, in all the schools, under a disguised name. To each school a catechist was appointed, who received a regular yearly salary from the board, and an additional 10% annually, on the condition of making monthly reports of the state of the school under the superintendence of each. On the 30th of October, the commissioners put the following questions to the secre-

* Report, 1825, p. 21.

† Report, 1825, p. 22.

tary of the society, he having previously declared that he was not aware that the salary of a catechist had been withheld for fifteen or twenty years :—

Q. Can you recollect any one instance in which a catechist has made one of his monthly returns since the 1st of January?

A. I do not think there is.

The secretary very unwillingly arrived at this admission ; and indeed when we look at the returns which officially came before his eyes, we may easily perceive that it was not his business to make any very rigid inquiries or examination. The rules of the society required that the age of each boy in a charter-school should be returned half-yearly, certified by the catechist ; and the rule was important to be observed in those schools where the master profited by the labour of the scholars, as in the Sligo school, where weaving was introduced. From five half-yearly returns from the master, which the commissioners examined, it would seem that the stunting ‘ in body, mind, and heart,’ of which Mr. Lee had complained, was in some degree compensated, by the course of time itself being arrested by the charter-school system. David Porter, who was returned at sixteen and a quarter years old in June, 1822, was only seventeen in June, 1824 ; John Pharie, Denis Gallagher, and Terence Gallagher, only advanced six months in age during the course of these two years ; and Daniel Kenzie, and his namesake James, absolutely went back three quarters of a year each during the same period. The committee of fifteen members, consisting of men of the highest reputation for piety, learning, and talent, met every Wednesday,—and yet the schoolmaster could safely reckon upon such impudent frauds passing unnoticed and unpunished from half-year to half-year, because his reports were certified by a catechist, and a local committee. If there was this contempt for the forms by which his conduct was to be controlled, we may be quite sure that the schoolmaster did what he pleased as to essentials. A Howard, or a commission, was an accident that produced as little effect upon his general conduct, as any of the other rare inflictions with which the sins of mankind are visited. The most general mode in which the misconduct of the masters was exhibited, was in the exercise of unbridled passion and cruelty, in the punishment which they inflicted upon their unfortunate victims. At Sligo, ‘ the habitual practice of the master was to seize the boys by the throat, and press them almost to suffocation, and to strike them with a whip, or his fist upon the head and face, during the time his passion lasted*.’ At Shadbally, where

* Report, 1825, p. 15.

the boys would not have dared to complain, unless they had been repeatedly assured that the commissioners came from government, it was proved that about three weeks before their first visit, 'one boy had been flogged with a leathern strap nine times in one day, his clothes being taken down each time, and that he received in the whole near one hundred lashes, all for a sum in long division*.' Flogging upon the naked body is doubtless as effectual a mode of teaching the mysteries of 'long division' at Shadbally, as it is for enforcing the more recondite knowledge of dactyls and spondees at Eton. At Castledermot, the commissioners found a boy with his head cut and bruised, for the offence of having eaten a cabbage when the master had set him to work in his garden without a breakfast†. At Clonmel, the boys were beaten by the usher 'with a common horsewhip, till the blood ran down upon the flags;' and this experienced practitioner in the good old art of education had a peculiar talent also for breaking ribs, and pulling off ears‡. These are samples of the practices which appear to have prevailed pretty generally through the charter-schools, and which no doubt were capable of being abundantly justified by all those who believe that to govern boys by terror, is to govern them well,—when in fact, the birch and the horsewhip, whether administered to the son of the English peer, or of the Irish peasant, are equally the instruments with which idleness and ignorance carry on the work of instruction.

Where the master of the Irish charter-school was not at hand to flog, the children were in general left to take care of themselves. Mr. Thackeray, who visited the schools by desire of the board in 1819, ventured to express an opinion, that the masters should look after the scholars. 'I cannot help expressing an opinion,' says this gentlest of visitors, 'that the schoolmasters now employed should be required to take regular parts in the tuition of their pupils.' These good gentlemen had other occupations. They were employed in the management of their farms. At Shadbally the poor boys had both flogging and neglect. 'The usher beat them with a leathern cat or rope, or the branches of elm trees,' and 'the master was fully occupied in the management of three farms, containing together nearly one hundred and thirty acres.' 'On examining the boys they were found able to repeat the Catechism and the expositions of it correctly, but attached little or no meaning to the words they repeated. The two head classes consisted of twenty boys of thirteen, fourteen, and fifteen years of age; seven-

* Report, 1825, p. 16.

† Ibid. p. 20.

‡ Ibid. p. 17.

teen of them declared they had never heard of St. Paul, and half of them had no idea whether the word Europe meant a man, a place, or a thing ; and only three boys in the school could name the four quarters of the world. Two boys only appeared to have heard of Job, and only one could give any account of his history.' At Longford, where ' the children were looking very squalid and wretched,' the master, who had been insane, had been for several months sunk into a state of hopeless fatuity. At Lintown, ' the master did not teach, and there was no usher.' Thirteen only of the boys could read. At Newport, one of the charter-schools, which had in 1819 been converted into a day-school, there were only 12 scholars, and a large pile of unused books. It was not disinclination to be educated that produced this state of things. ' In a school kept in a cabin, within a very short distance, we found 96 children, 38 of whom were Protestants, whose parents preferred paying for their instruction there, rather than accept the free education supplied by the charter-school. There was also another pay school, at the distance of about two miles, held in a stable, which a young man had taken for the summer season. This was so crowded with children, that the youngest were placed in the manger, there being no room for them on the floor*.' At the charter day-school at Clonmel, the commissioners found only two children, and no book. The master was a cripple from rheumatism. In some schools visited by the commissioners, there was, doubtless, less open neglect, but in all the system of instruction was of the narrowest kind. The seclusion in which the children were brought up kept them ignorant of all common things ; they were taught indeed to read and write and cast sums, but none of their acquirements were rendered practical and interesting ; even their religious instruction was in most cases confined to a ' mere repetition of the church Catechism.' The usher at Santry, which school was filled with boys selected for their peculiar merit as candidate teachers from all the other charter-schools, states, that, in his opinion, ' the boys were extremely ignorant of everything else but the Scriptures, and often extremely ignorant of them also.' The consequence of this long course of the worst education is, that the children, while at school, are sullen and unhappy, without affections, without principles, without knowledge. Their physical wants indeed are supplied ; but this very circumstance makes them apathetic, whilst the general severity of their discipline renders them hardened and brutal. From

* Report, 1825.

1800 to 1824 the large number of 699 children eloped from the schools—about one-seventh of the whole number received in them,—and these perhaps were happier and better in after life than those who remained. Those who go through the schools, and are apprenticed by the society, are stated to be ‘helpless and ignorant, and too often the sport and derision of their associates.’ At Ballycastle, in 1818, Mr. Thackeray found ten girls ‘so ill taught, and so ill qualified, that not even the offer of a bounty would tempt the commonest farmer to receive them.’ So difficult was it to place the unhappy children in the world, that in 1824 the society was maintaining 706 individuals, who had passed the age of apprenticeship, and of whom some were twenty years old. The total number of those apprenticed from the time when the society commenced its labours to 1824, was 12,745, and the commissioners say, that of these, 7905 cost a million sterling, or about 130*l.* each child. We may judge of the advantage which the state derived from these apprentices, educated at such a cost, from the fact ascertained by Mr. Nelson, an agent of the society, that of 1585 boys apprenticed from 1803 to 1814, ‘603 had either eloped or enlisted, or had been discharged for bad conduct.’

Looking back upon these charter-schools, nuisances of a century standing, it is satisfactory to know that government is gradually abolishing them. But it is also necessary to bear in mind, that till within the last twenty years there was no other gratuitous education in Ireland, with the exception of the Foundling Hospital. It is for this reason, amongst others, that we have dwelt upon the grievous failure of the attempt upon which more than a million and a half of money has been spent, to win the Irish people from Popery, by making a few hundreds of their children the most wretched in the land, under the pretence of converting them. It is necessary that the people of England generally should know how little had been done up to the period of the Union, and for some years after, for the education of Ireland. When we hear of the ignorance of the people of that country, we are too apt to exclaim, ‘Perverse, ungrateful race! what vast sums have we expended upon your instruction!’

III.—*The Foundling Hospital.*

This institution has cost the public, in parliamentary grants, 820,005*l.* 3*s.* 4*d.** Large as the sum is, the mode of its expenditure sufficiently shows that the Foundling Hos-

* Report of Committee of House of Commons, 1828.

pital forms no exception to the rule which existed, till within a very few years, of lavishing the public funds upon objects utterly worthless, as means of national education. 'The commissioners of 1824 describe the objects of this institution as twofold; 'the preservation of the lives of the foundlings, and their education in such a manner as to render them useful members of society*.' It will be sufficient for us very briefly to direct our attention to the second of these objects.

The education of the foundlings up to the period when they are seven or eight years old, is left entirely to the nurses in the country, with whom they are placed; and who receive for their care of the infants 3*l.* per annum each. Their education, in the usual acceptation of the term, commences by an act, which, of all others, is the most abhorrent to the feelings of an Irishwoman. Every one knows the attachment of these poor people to their foster-children. The Rev. Mr. Daly, rector of Powerscourt, says, that the unhappiest scenes he has ever witnessed were those of separating the children from the nurses who had taken care of them for eight or nine years. He has heard women say, 'When that child is five years old I will not take it to the hospital—I will lose the money.' Many children in this way remain where they were nursed, and swell the ranks of the many who pass through life in Ireland without any instruction—the creatures of impulse for good or for evil. But these, if we do not judge too harshly, are in a happier condition, and, it may be, a wiser, than those who return to the hospital for education. The number thus trained is usually about 1200. The hospital is conducted with regularity and cleanliness; but somehow a large number of the children, male and female, become profligate members of society when they escape from this prison, for a prison, in truth, it is. The Rev. Mr. Daly says, that 'no children turn out so ill as the children that have been sent from the Foundling Hospital.' Mr. James Digges La Touche considered them when coming forth from the hospital as 'overgrown children, totally unacquainted with the world, and totally unfit to deal with others.' Of 284 unhappy young women that have passed through the Dublin Penitentiary, 38 were from charity boarding-schools, and the largest portion of these from the Foundling Hospital. The commissioners recommended that attempts should be made to educate the children while they remain with their nurses. If Ireland had a national system of day-schools, and a vigilant resident

* Third Report, 1826.

clergy, there could be no doubt of the practicability of such a plan.

IV.—*Incorporated Association for Discountenancing Vice.*

With the chartered schools and the Foundling Hospital in some activity, and with the parochial schools ‘which the clergy were bound to establish,’ without *any* funds provided for their maintenance, it is not surprising that a society was established in 1792, and incorporated in 1800, to counteract ‘the rapid progress which infidelity and immorality are making through the kingdom.’ The original object of the society was to distribute Bibles, Prayer-Books, and religious tracts; but after its incorporation it resolved to lend aid towards establishing and maintaining parochial schools, by building school-houses, and granting salaries to teachers. The school master, a member of the established church, was to be appointed by the clergyman of the parish, and was to teach reading, writing, and arithmetic, and to such of the scholars as were members of the established church the church Catechism. The schools are open to children of all persuasions, conforming to the rules of reading the Scriptures. The association does not *give* books, &c.; but the scholars either provide for themselves, or are furnished by subscription. Though the schools have been principally for the education of children of the established church, they appear to have been originally attended as numerous by Catholics as Protestants, and they are still numerous by such. In a list, dated November, 1819, in 119 schools then connected with the association, (with the exception of five, from which there were no returns,) there were 8828 scholars, of whom 4460 were Protestants, and 4368 Catholics. In June, 1822, in 164 schools, there were 6200 Protestants, and 5334 Catholics. In September, 1824, the number had increased to 15,922, 9578 being Protestants, and 6344 Catholics*. The returns do not distinguish the different classes of Protestants. A leading object of the association is to provide an extended system of catechetical instruction, for which purpose examinations are held by the ministers, and premiums given. The number of candidates in 1823 was 24,924; the number of premiums awarded 4187. The total number of books sold on account of the association (at a greatly reduced price to subscribers for the purpose of distributing) from 1800 to 1824 was as follows:—

* The returns from the clergy to the commissioners, published in their second report (1826), only give 12,769 scholars.

Bibles	67,123
Testaments and Prayer-Books, 1800 and 1801	18,456
Testaments, 1802 to 1824	198,298
Prayer-Books, 1802 to 1824	122,179
Religious Books and Tracts	979,826

The Incorporated Association for Discountenancing Vice has received from the public funds since 1800 the sum of 101,991*l.* 18*s.* 6*d.**

When the first commission of inquiry was appointed in 1812, the Roman Catholic children of Ireland were left almost entirely for their instruction to the country pay-schools, known as 'hedge-schools.' At that period the Association for Discountenancing Vice educated a very few hundreds of that large class of the people, and we have seen what the charter-schools did. This association has the honour of being the first to think that Catholic children ought to receive instruction, without attempts being made to convert them. Their schools, however decidedly Protestant in character, were still open to all persuasions, under regulations to which the majority indeed might object, but to which many might conform. The commissioners of 1812 saw that the system of exclusion could no longer be upheld; and in their fourteenth and last report they stated, 'that they had applied their efforts to the framing of a system which, whilst it should afford the opportunities of education to every description of the lower class of the people, might, at the same time, by keeping clear of all interference with the particular religious tenets of any, induce the whole to receive its benefits as one undivided body, under one and the same system, and in the same establishment.' The report then recommended the establishment of a board to carry into effect the detailed plan. Government, however, declined appointing the board; but in the session of 1814-15, a grant of 6,980*l.* was made to 'the Society for promoting Education in Ireland,' in order to try the principles recommended. Of this establishment, we are about to detail the progress under its more common name of

V.—*The Kildare Place Society.*

The parliamentary grants for the first two or three years, appear to have been principally expended upon building, and preparing their premises in Kildare Place, of which they took possession in 1817, from which period the commencement of their present system is to be dated. The objects of the society were :—

* Report of Committee of House of Commons, 1828.

1st. To assist by pecuniary grants, as well the founding and establishment of new schools, as the improvement of schools already in existence, upon condition that the principles of the society be adopted for their regulation.

2d. To maintain two model-schools in Kildare Place, in which to exhibit the plan recommended; and to train masters and mistresses of country schools.

3d. To receive masters and mistresses from the country, in order to qualify them for carrying the plans of the society into effect.

4th. To publish moral, instructive, and entertaining books, fitted to supplant the objectionable works then in use.

5th. To supply to schools in connexion with the society gratuitously, and to all purchasers at cost prices, spelling-books, stationery, and other school requisites.

6th. To maintain a system of annual inspection of all schools in connexion with the society.

7th. To encourage by gratuities, but not by salaries, such masters and mistresses as should appear deserving.

The number, both of schools and scholars, since 1817, when the society began to carry into effect these objects, has increased with great rapidity. In 1825, the returns were, of schools, 1400; of scholars, not fewer than 100,000; but the committee of 1824 suspect that the latter number is that of names on the roll, and not that of those in actual attendance*. In their tours of inspection, the commissioners found the schools convenient, cleanly, and in good order, and the instruction given extremely efficient. The model-schools in Kildare Place were well conducted. They were attended by 400 boys, of whom 156 were of the established church, 17 Protestant dissenters, and 225 Roman Catholics; and by 297 girls, of whom there were 79 of the established church, nine Protestant dissenters, and 209 Roman Catholics. The children are generally those of mechanics, labourers, and the lower order of trades-people; each child pays one penny per week. The system of instruction is a union of whatever has from time to time appeared to the committee most deserving of adoption in the systems of Bell, of Lancaster, and of Pestalozzi. The proficiency attained in the arithmetical system of Pestalozzi, by many of the elder boys, is very remarkable. Great resort is made to Kildare Place, for children as apprentices†.

The training of masters and mistresses is a principal object with the society, and they invite masters properly recommended, to visit the model-school. In order to enforce dis-

* See p. 258.

† 1st Report, p. 40.

cipline, and secure the moral conduct of the masters while training, they are boarded and lodged within the premises. Seven or eight weeks are generally found sufficient for their instruction. Accommodation was at first provided for 32 masters, but that has been increased. The number sent out properly trained in 1824, was 207. The total number sent forth from 1813 to 1824, both inclusive, was 840. Of the first 771 admitted, 461 were Protestants, and 310 Catholics. These masters have been maintained, and had their expenses defrayed in coming from, and returning to the country, at an average expense of 7*l.* each. In 1824, the society established a similar branch for mistresses, and accommodation for 36 was provided, which will enable them to send forth an annual supply of about 220*.

The society endeavoured by providing and preparing a variety of publications, which they sell at a very reduced price, to supersede the books then in general use through the country, which are described as ‘calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissension and disloyalty.’ In the course of seven years ending 1824, the society had issued 52 works of a miscellaneous nature, of which the total issue was 956,702 volumes. The loss of the society upon the sale amounted to about 650*l.* per annum. The society also supplies spelling-books, slates, and other school requisites gratuitously to schools in connexion with them, and to all purchasers at cost prices. The amount of these given gratuitously in 1824, was 3395*l.* 0*s.* 11*d.*; the amount sold at low prices, 707*l.* 12*s.* 9*d.*

The society employs six inspectors, of whom two are Roman Catholics, who inspect each of their schools at least once in the year; and, according to their reports, gratuities to the masters and mistresses are bestowed, or withheld. The gratuities vary from 1*l.* to 10*l.*, and are stated to have operated in a very salutary manner. The total amount so distributed in 1824, was 4009*l.*

Having thus detailed, without comment, the objects and proceedings of the Kildarc Society, as given in the first report of the commissioners of 1824, we shall postpone, till our next Number, an examination of the causes which have rendered that society obnoxious to the Roman Catholics, as that question involves the larger question of the difficulties which, up to this time, have prevented Ireland from receiving a really national education. We reserve, also, any consideration of that part of the society’s objects, which relate to the preparation and distribution of books for the peasantry and for

* 1st Report, p. 41—43.

schools. The Kildare Place Society has received from the public funds up to 1828, 170,508*l.**; and there has since been an additional grant of 30,000*l.*, making a total of 200,508*l.*

VI.—*The London Hibernian Society.*

In 1806, an association was formed in London, under this title, ‘for establishing Schools, and circulating the Holy Scriptures in Ireland.’ The society has conducted its proceedings in such a way, that it has received many Catholic children into its schools; but at the same time has incurred the most unmitigated aversion of the Roman Catholic clergy. We cannot be surprised at the latter circumstance, when we find a deputation of this society, in 1808, using these expressions in a published report: ‘The hope that the Irish will ever be a tranquil and loyal people, and still more, that piety and virtue will flourish among them, must be built on the anticipated reduction of popery†.’ This society had, in 1824, three classes of schools, day-schools, adult-schools, and Sunday-schools. It is stated in the 18th printed report of the society, that the day-schools were in 1823, as follows: in Ulster 326 schools, having 31,702 scholars; in Leinster 31 schools, having 2665 scholars; in Connaught 204 schools, having 18,271 scholars; in Munster 92 schools, having 8749 scholars, making in all 653 schools, and 61,387 scholars. The persons in attendance at the adult-schools at the same period, amounted to 10,117, and at the Sunday-schools to 17,145, giving a total of 88,649; the Sunday-school attendance was, however, stated to be generally a duplicate attendance,—so that the actual number will be 10,117 adults and 61,387 children‡. Of the day-schools, 340 are in connexion with the Society for the Education of the Poor, (the Kildare Place Society,) and a few with the association for discountenancing vice. Some also have received aid from the Lord-Lieutenant’s fund§. This society also circulates the Scriptures, and in the year 1823, issued 2005 English Bibles, 12,297 English, and 2000 Irish Testaments||. The society disavow the object of making proselytes from the Roman Catholic to the Protestant communion. The system upon which the schools are conducted is as follows: the resident parochial minister is offi-

* Report of Committee, 1828. + 1st Report of Committee, 1824, p. 60.

‡ The returns from the clergy to the commissioners, (see Report, 1826,) only show a total of 37,507 scholars, including 13,770 connected with other societies.

§ The Lord-Lieutenant’s fund has received £40,998 of the public money. This mode of encouraging education was commenced in 1819:—431 grants have been made to aid schools established by voluntary subscription.

|| 1st Report, p. 65—67.

cially the permanent visitor ; but clergymen of every denomination are solicited to superintend the concerns of the schools ; the teachers are selected according to their moral character and competency, persons of every religious denomination being alike eligible ; a competent number of inspectors are constantly employed to itinerate through the districts. To guarantee the pledged non-interference of the society with the religious tenets of those under their care, no books of religious controversy, tracts, or catechisms, are admitted into their schools ; the scholars are taught reading, writing, and cyphering, and to commit to memory, and to repeat to the inspector, four chapters at least in the gospels and epistles ; the teachers to be paid according to the result of the inspection, and not to be allowed for pupils not present at the examination*.

Whatever might be the rules of the society, they were either so acted upon, or supposed to be acted upon, that in 1823 a very great number of the Roman Catholic children were withdrawn from these schools, as well as many of the masters of the same persuasion†. The schools belonging to this society were, in some districts, visited by the commissioners. In most cases they were common cabins, and sometimes even hovels. ‘ The masters were usually from the lowest ranks of the peasantry, and have themselves frequently received but very little education. As might be expected in these circumstances, too little regard, generally speaking, is paid to cleanliness, order, and regularity. In most of these schools there is a want of the useful requisites ; and writing and arithmetic appear to be less attended to than in any other class of schools. The great object of the schools, and that to which their attention is almost exclusively given, is the reading of the Scriptures, and committing those portions of Scripture to memory which are to be repeated to the inspectors at the next quarterly examination‡.’ This society has not *directly* received any assistance from the public funds.

VII.—*The Baptist Society.*

The Baptist Society for promoting the gospel in Ireland was established in 1814 for the purpose of employing itinerant preachers in Ireland, of establishing schools and of distributing Bibles and tracts, either gratuitously or at reduced prices. The general objects of the society appear to be the same as those of the London Hibernian Society. It

* 1st Report, p. 68.

† 1st Report of Committee, p. 81.

‡ Ibid. p. 81.

is in a similar way opposed by the Roman Catholic clergy. The number of day-schools belonging to this society is 95, principally in Connaught and Munster, 18 of which are exclusively for females. There are also 14 evening-schools, principally for adults, and some Sunday-schools. The number of children is stated to amount to upwards of 8000*.

VIII.—*The Irish Society.*

The object of this society is to enable the Irish peasant to peruse the Scripture in his own tongue. The funds arising from voluntary contribution amounted in the year ending March, 1824, to 904*l.* 0*s.* 9*d.* There are about 50 schools where children are received, and also schools for adults.

IX.—*The Sunday-School Society.*

Looking to the extent of the good which it has diffused, with the small means it possesses, we should say that this institution is one of the most important and useful that has been devised for advancing the education of Ireland. Sunday-schools are doubtless but a first step in civilization; but we have seen that up to the date of the union that first step had not been taken. The Sunday-School Society was founded in 1809.

Its funds arise from voluntary contributions; and its object was to promote the establishment and facilitate the conducting of Sunday-schools, by disseminating the most approved plans for the management of such schools, and by supplying them with spelling-books and copies of the sacred Scriptures, or extracts therefrom, without note or comment (the only books which the society disseminates amongst the scholars), either gratuitously or at reduced prices: it was provided that it should not assume to itself any control over the internal regulations of the schools in connexion with it, nor use any other interference in their concerns than that of kind admonition and advice. The society offers its aid without exception to every school that meets upon Sunday,—the nature of the assistance given ensuring its application to the purpose of religious instruction. Reading is necessarily taught to such as come uninstructed. No direct pecuniary assistance is ever given either in salaries or any other form. The receipts of the society for the year ending March 3, 1824, was 2104*l.* 12*s.* 1½*d.*, and the produce of books, &c. sold was 316*l.* 19*s.*—total 2421*l.* 11*s.* 1½*d.* During the same year a grant of 12,000 testaments was made by the British and

* The returns to the commissioners exhibit only a total of 4377.

and Foreign Bible Society. The society requires from the schools which it assists a yearly report of the number of scholars in attendance, their progress in reading, and other particulars. In the province of Ulster, where these schools have been carried to the greatest extent, the proportion of scholars, by the general returns in March, 1824, was 1 in 16 of the population, according to the census of 1821. In Leinster the general proportion was 1 in 86; Connaught gives only 1 in 193; and Munster only 1 in 354. The ratio of the whole population was 1 to 44 at the period referred to. In 1824 the number of schools was 1640, and of scholars 157,184. In 1825, although there was an increase of 62 schools and 259 teachers, there was a decrease of scholars to the amount of 6353. This is ascribed principally to the general establishment during the preceding year, of schools held on Sundays in the Roman Catholic chapels, which measure withdrew from the neighbouring Sunday schools many of the children of that communion. The commissioners state that children have a peculiar pleasure in attending these schools—that they are often held at the cottages of the poor themselves, or the dwellings of patrons or teachers—that the system of instruction has found its way into hospitals and gaols—that even domestic servants have stipulated with their masters that they should be permitted to attend these schools. They add the following testimony to the value of this species of education, humble as it may be, which brings all classes into contact, which sets up no sectarian distinctions, which cultivates the social feelings, and which is unsupported by any grants lavished in ignorant waste, or demoralizing consumption:—‘A marked improvement in principle and conduct, an increased respect to moral obligation, a more general observance of relative duties, and a greater deference to the laws, are invariably represented as among the fruits of the education here received; and we entertain no doubt that it is one of the most powerful instruments for raising the character and advancing the general welfare of the people*.’

We have thus taken a view, as complete as our limits will allow, of the various institutions which have for their object to promote the *general* education of the people of Ireland. The greater number of these establishments have been supported, to a considerable extent, by the public funds. It may be well to recapitulate the sums of money which have been supplied by the state:—

* First Report, 1825.

	£.	s.	d.
Charter Schools	1,105,869	0	0
Foundling Hospital	820,005	3	4
Association for Discountenancing Vice	101,991	18	6
Kildare Place Society	200,508	0	0
Lord Lieutenant's Fund	40,998	0	0
	<u>£2,269,372</u>	<u>1</u>	<u>10</u>

There are other institutions for *limited* objects to which the state has largely contributed; viz.—

Maynooth College	271,869	18	6
Belfast Institution	4,155	0	0
Cork Institution	43,710	0	0
Hibernian Schools for Soldiers' Children	240,356	1	6
Marine Society	64,262	10	9
Female Orphan School	50,414	10	9
Total	<u>2,944,140</u>	<u>3</u>	<u>4</u>

The next stage in our inquiry is to present an analysis, as far as it may be necessary, of the returns obtained by the commissioners of inquiry in 1824 of the state of education in their respective parishes, from the Protestant and Roman Catholic clergy*. To occupy as little space as possible, we shall give only the Protestant returns, as they do not greatly vary from the others, and as these alone are referred to in the report of the committee of 1828.

The total number of schools in Ireland appears to be 11,823; viz.

In Ulster	3,449
In Leinster	3,492
In Munster	3,359
In Connaught	1,523
	<u>11,823</u>

The masters and mistresses appear to be 12,530:—

Of the Established Church	3,098
Protestant Dissenters	1,058
Roman Catholics	8,300
Religion not stated	74
	<u>12,530</u>

The total number of children in attendance in all the schools, taken on an average of three months in the autumn of 1824, was 560,549. This total was distributed as follows:—

* Second Report, 1826.

In Ulster	141,882
Leinster	158,740
Munster	188,206
Connaught	71,721
	<hr/> 560,549

The proportion which the children of different religious creeds were found to bear to each other, and their distribution, were as follows:—

	Of the Established Church.	Presbyterians	Of the Protestant Dissenters.	Roman Catholics.	Religion not stated.	Total.
In Ulster	35,977	44,383	2476	57,023	2023	141,882
Leinster	30,954*	584	372	123,265	3565	158,740
Munster	17,518	119	451	168,209	1909	188,206
Connaught ...	9,003	218	113	59,788	2599	71,721
	<hr/> 93,452	<hr/> 45,301	<hr/> 3412	<hr/> 408,28	<hr/> 10,096	<hr/> 560,549

The return of sexes exhibited a total of—

Males	338,875
Females	207,793
Sex not stated	13,881
	<hr/> 560,549

Our readers will fall into an error if they imagine that this large amount of instruction—and large as it is, it is far short of the wants of the country—is supplied entirely, or in the greater part, by the assistance of government, by societies for education, or by the clergy, either of the Established Church, of the Presbyterian and other Dissenters, or of the Roman Catholics. It appears by the returns, that the total number of schools was 11,823, and of scholars 560,549. Of this number eight-elevenths are pay-schools, wholly unconnected with government, with societies, or with the clergy, and conducted by individuals entirely for their own profit. The returns show that there are 9352 pay-schools and 394,732 paying scholars. It is indeed fortunate, that in a country in which so little has been done by the ruling powers for the education of the people, they have attempted to do so much for themselves, in spite of their poverty and their prejudices. One witness stated to the committee on the Irish poor

in 1830, that the children were sent to school whenever they could be spared from labour, or when they had clothing* ; and another, that the sacrifices made by the poor people to effect this object presented themselves to his mind in countless instances†. Deducting, then, the pay-schools and scholars from the total returned, we find the number of schools in which education is wholly, or in part gratuitous, and of scholars receiving this benefit, to be as follows :—

Schools wholly or in part free	2,471
Scholars at the same . . .	165,817

Of these 165,817 children receiving education wholly or partly gratuitous, only a portion are maintained in schools supported wholly, or in part, at the public expense. From the total number is to be deducted those educated by private charity, of whom 46,119 are so educated from funds provided entirely by Roman Catholics, and 46,514 in establishments supported by bequests and voluntary contributions‡. The remaining 73,184 scholars, supported at the public expense, are,—

Chartered Schools	2,210
Association for Discountenancing Vice	12,769
Kildare Place Society§	58,205
	<hr/>
	73,184 ||

It remains to be observed that while, in the schools maintained by the public, the number of Protestants and Catholics was about equal, the number of Protestants in the pay-schools was 87,328, and of Catholics 307,402.

* Hickey, 1943.

† Doyle, 4600.

‡ This latter number includes the scholars of the London Hibernian and the Baptists' Societies, and this class has received assistance from the Lord-Lieutenant's fund.

§ It appears from a statement of Mr. Stanley in the House of Commons on the 9th September, 1831, that, in consequence doubtless of the liberal votes of parliament since the date of this return, the schools of the Kildare-Place Society amounted in 1830 to 1620, and the scholars to 132,573. Two-thirds of the schools and scholars were in the Protestant province of Ulster.

|| We of course do not include the public establishments for limited objects in this aggregate.

●ON TEACHING THE NATURAL SCIENCES IN SCHOOLS*.

THIS little essay is well deserving of attention for the zeal with which it maintains the importance of introducing the natural sciences into a school course, and for the soundness of the arguments with which it combats the defenders of the present system, and the opponents of all change. Not, however, to prejudice the cause with those who are doubtful about the propriety of extending our ordinary school instruction, we must premise, that it is not the teaching of these new branches in their full scientific development that is intended, (a thing manifestly impossible,) but such a kind of early instruction as will best prepare the youth for future and complete studies.

Our ancestors have bequeathed to us a system of education, which principally consists in studying two dead languages; and such is the force of long-continued custom, that it is very difficult to convince people that this system is not sufficiently adapted to the wants of the present age. To those who resolutely maintain the *exclusive* importance of classical studies, we would not venture to address any arguments at all, for on such people, if there are any now left, they would be entirely thrown away. Our remarks are rather intended for those, who, while they consider the study of Latin and Greek to be an essential part of a liberal education, still admit that other kinds of knowledge should be communicated also. They fear, however, that by attempting too much, we may fail altogether, and hence they argue, that it is better to teach a little well, than a great deal imperfectly. In this we fully agree; and we would add to it, that we think it desirable to have some *one* study, to which the principal efforts of a youth may be directed, because the labouring after a *complete* and full comprehension of a subject, is one of the very best kinds of discipline for forming both the moral and intellectual character. And we see many good reasons why Latin and Greek should be preferred to other studies, as the principal means of forming this character in those who have time enough to go through the discipline, when it does not interfere with other subjects which are indispensable in the condition of life which they are likely to fill. But by a study of Latin and Greek,—we mean such a study of these languages as shall improve the scholar in his own tongue also, and teach him what is the nature of human speech, and its relationship to

* Ueber den Unterricht in der Naturkunde auf Schulen, von Karl von Raumer, Berlin.

the objects of sense, and those which can only be contemplated by the intellectual faculties. Besides this, we would omit no opportunity of making the subject-matter of a Greek or Latin author, as much a part of the study as the words themselves, for in fact the words are not intelligible unless the things intended by them are understood. But how is this to be done without a larger store of varied knowledge than classical teachers generally possess? It cannot be done at present in an adequate manner, and we must, therefore, be content to carry on these studies imperfectly, till our early education shall give us a better and more extensive knowledge of the phenomena of nature. No man ever prosecuted the study of antiquity with the zeal of a true admirer, without feeling how much better he could have seized its spirit, and comprehended its real character, had he been better grounded in the knowledge of nature. In this point of view then, for the purpose of improving the classical studies of the present day, and independent of other considerations of still higher moment, we venture to call attention to the subject of this little essay.

In a former number of this Journal, we noticed the ‘Lessons on Objects,’ as a new and useful branch of early education. Those who have ever been present at a well-conducted lesson of this kind, cannot fail to have been struck with the ardour which is exhibited by a class of young boys, when objects for examination are placed before them. Their eagerness to see, to feel, to test the qualities of the object by all their external senses,—to find appropriate words to express their sensations, and to leave no experiment on it untried—all these are indications of a real love for knowledge, which needs little more than to be directed. At an early age, how readily do we seize, and how permanently do we retain, impressions as to the form, colour, composition, and all other sensible properties of natural objects!—and these impressions are the real foundation of future and more exact knowledge. We all know how difficult it is at a later period in life to acquire and retain these impressions of external objects, unless we have in youth been taught to use our senses, and to put them daily to the test. What erroneous and contradictory judgments do people form of the dimensions, figure, and colour of the objects, which they see constantly around them: judgments so inexact as to prove that neither the hand nor the eye have had an equal share of training with the tongue, to which unruly and most faithless member, nearly the whole of education is now confined! We propose then, that boys should, in their school instruction, have daily opportunities of becoming familiar with

all kinds of natural objects ; but that these should be arranged into certain groups or classes, according to certain resemblances, in order to accustom the youth even from the beginning to make *comparison* and *classification* follow after *observation*. This is, in other words, recommending that those *senses* should receive instruction which, as we have just said, generally go without,—in order that when the youth comes to the season for reflection and the choice of some special pursuit, he may find his mind stored with those images and impressions which are the foundation of all knowledge of nature. We believe the author of this treatise does not contend for more than this, in a school course.

There are, he remarks, three principal objections made to the introduction of the natural sciences into schools, even by those who admit the usefulness of this knowledge. These objections are : want of materials ; want of teachers ; and want of time. We shall endeavour to give the substance of his answers to these three objections ; and first, as to the want of means.

‘ The want of means : this objection applies very differently to different branches of the subject. As to plants, every place possesses some, and let the teacher confine himself to these, leaving the pupil to learn other plants as he may have opportunities. The same may be said of animals, some of which are found everywhere. A little expenditure would be required for shelves, stuffing, &c. if any attempt was made at forming a collection. The mineral kingdom seems farthest removed from the reach of poor establishments, for little advantage is to be got from the commonest and cheapest stones. It is from crystals that most is to be learned, and it is a pity they are not so plentiful as flowers. However, common crystals which are also the most instructive, can be got tolerably cheap, and in some situations may be collected by the teacher himself ; besides this, duplicates are often found in various collections, which by looking after such things may sometimes be procured. For physics and chemistry very little apparatus is sufficient, if we limit ourselves to what is simple, which indeed is often better adapted to the purpose than anything more elaborate and complex.

‘ Want of teachers : as long as teachers are altogether brought up in philological schools, the thing cannot be remedied. Philology is the first and last thing that they learn, and philology is what they have to teach. Such persons have not time to acquire any other knowledge, even if they had the best inclination. But if part of those, who are intended for teachers, were to devote themselves to languages and history,

and another part to natural knowledge, then we might have teachers of this latter department for all our schools. When a love for this branch of knowledge is once awakened, zeal and talent will overcome all difficulties ; of which we have an example in the history of the learned languages. Till the middle of the fifteenth century, there was a great deficiency of teachers of Latin and Greek in Germany, and yet in how short a time was this deficiency supplied ! A few zealous teachers animated with a love of the pursuit soon formed other teachers, who in their turn founded fresh schools of philology. In the same way, a few teachers of the natural sciences might easily give an impulse to this branch of study.'

The third objection is the want of time, which is perhaps the most difficult of all to answer fully. We shall endeavour to compress Raumer's arguments into as short a space as possible.

'To say that time is wanting, is the same thing as to say that every thing which is taught in schools is of more importance than the knowledge of nature, and that no part of the ordinary instruction can give way to it. Without entering into any examination of the comparative value of philology and natural science, we may remark, that in universities, two main branches of study are recognized, the philological and historical on one side, and the mathematical and natural sciences on the other. The two are thus considered as of equal importance, and as containing between them the elements of complete education. Yet the schools attend to one only, and neglect the other ; and the reason given is, that as both cannot be learned together, it is better to learn one thing well than two things imperfectly ; and it is the universities, and not schools, that ought to provide instruction for those who wish to occupy themselves with natural science. But to this we may reply, that schools *ought* to prepare youths for the universities, and of course for *all* the branches of study taught in them. Do they do this ? certainly not in the department of natural science, but they rather send them there with all their feelings deadened towards this branch of knowledge. A distinguished naturalist has remarked, that every student should bring with him to the university, at least a thousand names of natural objects, not mere empty names, but *expressions* that mark the *impressions*, which he has received and appropriated from external objects. A youth thus prepared might profitably attend a lecturer, who would then present him with general views, and show him how to fashion into a science the materials that he had brought with him. In fact it is as impossible for a lecturer on the natural sciences to teach

youths who come totally unprepared, as it would be for a professor of philology to read an author with his class when they are unacquainted with the vocabulary. To all this it is replied—this may be true, but it is better to learn languages alone at school, and to learn them well, than to learn imperfectly both languages, and something else besides. But we assert on the other hand, that it is possible to do both well—to attend to one, and not neglect the other. Let us consider the period of a child's life from his seventh to his eleventh or twelfth year, and bear in mind how much Latin he learns during this time. So little is it in general, that, as far as our experience goes, we think he could acquire as much in three months when he is eleven or twelve years old, as he gets with great labour in the three or four years before that age. We have known instances of boys, who begun Latin rather late, overtaking in a short time others who had commenced much earlier.

‘The facility which children possess in these early years of fixing in their memory the impressions made by plants, animals, and stones, cannot have escaped the notice of any observer. It is a kind of instinct by which they are led to make themselves acquainted with all they see around them; and why should we not follow nature's guidance, and teach them during this period, so favourable to lively impressions, something else instead of Latin, which is only taught because children must be kept employed, and most masters can find no better occupation for them? According to our plan, a boy twelve years of age would know more of natural science than most students at the beginning of their university course, and more than many do at the end.’

Our author then goes on to say, that at the age of twelve or thereabouts, the study of languages and history might for a time occupy the whole of the pupil's attention; and he proceeds to show how the study of natural science will have prepared him for that of language. The reasoning under this second head does not appear to us to be so conclusive as what we have just given in the extract; nor do we think the argument requires carrying any further. It will convince those who are already disposed towards the author's views, while any thing more would perhaps only leave the advocates of the opposite system pretty much in the same opinions that they entertain at present. We must confess we think the author's views are sound and practical. We would certainly defer the study of Latin to about the tenth or eleventh year, because we feel convinced, from experience, that a boy would

then learn more in a short time than he can during several years at an earlier period, and he would learn it too with much more pleasure to himself and satisfaction to his master. There is an objection sometimes made to deferring the study of the learned languages, which is also used as an argument for beginning* Greek before Latin—that a boy finds more difficulty in mastering the great variety of forms and inflections at the age of twelve or thirteen than he does at an earlier age—and that from the age of seven or eight to about ten, he is fit for nothing else but committing to memory what he does not understand. If it *were* necessary to commit grammars to memory, in order to understand a language, the objection might have some little weight; but grammars contain very little of a language; they leave out what is quite as important as they put in, and are, in their present forms, (though things necessary, and also useful, when in a reasonable shape.) one of the impediments to the acquisition of what they profess to teach. To teach, then, Latin and Greek, we bid the instructor do what is done in every other science—classify; for without classification of words, a pupil will never learn, and by the aid of it he *will* learn words and their meanings and their relationship, just as he learns, by a similar process, families of plants, and animals and stones. And all this, which is the only rational way of learning a language, and particularly a dead one, he will do better at the age of twelve or thirteen than at the age of seven or eight.

Our author concludes his answer to the three objections with a remark, which we ought not to omit, as it may prevent any misunderstanding about his views. ‘To prevent misconception of my meaning I must add, that many students of natural science keep themselves on so elevated a pinnacle, that when they hear of instruction in this branch, they think forthwith of what the latest scientific work or journal contains. They have so far forgotten their own childhood and the infancy of science, as to be utterly incapable of letting themselves down to the level of the comprehension of children. Such persons I have heard say, “Natural science should not be taught at school.” They are right, if, by our term “natural science,” we meant to express as they do—“that which is adapted to the comprehension of a man,—that which is mathematically exact.” But by “natural science,” as taught at a school, we mean only that foundation of *sensuous* impressions on which all future scientific knowledge must be raised.’

* We are not arguing against beginning Greek before Latin.

As a specimen of the mode of instruction recommended by Raumer, we may give the substance of his style of teaching botany*.

‘The plants were collected partly in the neighbourhood of Nürnberg, and partly in the garden. Common garden plants, though they may not originally belong to the country, should be included in the course of instruction, just as in natural history, domestic animals, whatever may be their native country, should be considered as the most familiar and more nearly related to man.

‘During the hour of instruction one plant was examined after another, and then the name given to it by the teacher. Towards the close of the hour each pupil wrote down on a piece of paper the names, and then transferred them into a book, arranged in the following way:—

Time of Year.	Name of Plant.	Place brought from.	Remarks, e.g.
May.	Tulip.	Mögedorf.	Has a bulbous root.

‘Each pupil was at liberty to write under the head of “remarks” just what he pleased, which was generally something about the colour of the flowers, as to a youthful eye this is the most striking of their properties. It is a very great mistake to require from a beginner a complete description of a thing, for this only tends to destroy the *general* impression by resolving it in more individual qualities.

‘These little books may be used in the next year as a kind of botanical calendar, which will show the children in what places particular flowers are found at certain seasons. But the instruction of the succeeding year must not be mere repetition; the pupil must advance in the following manner:—

(1.)—‘Several natural families of plants, whose varieties are difficult to distinguish, such as umbelliferous plants, grasses, &c. must be accurately examined by the eye, and their differences clearly comprehended.

(2.)—‘The pupils themselves should learn to classify plants, and assign them to their proper subdivisions and their natural families; and thus the eye will be led to a more exact comprehension of resemblances and differences.

(3.)—‘The pupil can now examine more carefully the various parts of the plants with which he has become acquainted, when the teacher feels convinced that the *general impression* is so firmly fixed that such an examination of the individual parts cannot destroy it.

‘Thus the pupil advances to a more scientific kind of in-

* This follows his explanation of the way of teaching mineralogy. We have chosen the botany, because it will be more intelligible to most readers.

struction, being led to reflect on the laws of the vegetable world and to a more intellectual examination of its beauties. But even here it is not desirable that a youth should divest himself of those first delightful impressions arising from the contemplation of natural objects, and all at once devote himself only to a serious and scientific examination of them; those who have any taste for drawing should be induced to delineate flowers at the same time that they begin to examine them more minutely, that they may not altogether lose the feeling of the beautiful while engaged in a scientific pursuit.

‘In the course of one half year the pupils examined from three to four hundred different specimens. This number is rather too great than too small; it is better to comprehend and seize the character of a few well than those of a greater number superficially. I am decidedly opposed to the mode of considering plants which, since the time of Linnæus, has been so much in fashion, according to which it is the flower only that the pupil is taught to look at, while the other parts are neglected, except when it is impossible to dispense with examining them. From such an unnatural mode of examining plants our pupils are quite secured, as they cultivate the gardens themselves, and carefully observe the whole development of the plants from the first sprouting to the time when the seeds are ripe.’

In attempting to make any change in established systems of education, it is neither wise nor practicable to attempt much at once. The resistance to change, which is by some remarked as a strong characteristic of our countrymen, is a quality that contains in it both good and bad; it makes us slow to receive even a palpable improvement, but it saves us also from irrational experiments. Without, then, maintaining that our school system should at once be so far modified as to embrace all the subjects which Raumer contemplates, we will ask parents and instructors just to consider if the following questions can be answered in the affirmative. Is it reasonable, or creditable, or decent, that boys of fifteen years of age and more, should know absolutely nothing of the simplest laws of mechanical philosophy? That they should know nothing of the growth, production, and manufacture of the various objects which are daily subservient to their necessities and pleasures? That they should be absolutely or almost altogether ignorant of the climate, productions, and geographical distribution of the animal, vegetable, and mineral kingdoms, and even of the moral and social condition of their fellow-creatures scattered over the globe? Is it reasonable that they should not know even arithmetic, or be able to

write their own language with tolerable accuracy? Such are very common results of an education misnamed 'liberal.' And, finally, is it reasonable that all this should be sacrificed to the supposed attainment of two dead languages? We say *supposed* attainment, for it is undeniable that, with the exception of the few good scholars, which almost every large school may succeed in producing, the mass learn next to nothing of Latin and Greek. It may be said, if they cannot learn Latin and Greek, they will learn nothing else. It is true, that if Latin and Greek were better taught, the pupils would learn more; but why should pupils be plagued with Latin and Greek, who really dislike the subject, and make little or no progress? Why not give them the chance of trying something else, for which they may have a talent, or in which they may succeed better than in dead languages? The consequence of compelling all to learn Latin and Greek, and allowing no other principal pursuit to those who have little taste for the compulsory one, is this;—they learn a little Latin very badly, next to no Greek, and are ignorant of every thing besides. And thus the poor youth is deprived of one of the surest stays on which to rest his moral and intellectual character—the having some subject which can interest him and furnish him with his chief mental occupation. For it is a remark almost too trite to make, that a man is worth very little, however wide may be his range of study, unless he has some main pursuit, which will serve to him as a standard and a measure by which to judge of his proficiency in that which he knows with less accuracy. We may, then, fairly claim to have some new experiment tried, as the pure Latin and Greek system has been tried long enough.

Before we conclude, it will be necessary to say a few words about the education which we recommend as preliminary to the learning of Latin. It cannot be supposed that we contend that all study of language should be postponed till the pupil commences Latin at ten or eleven, or that we recommend the exclusive study of natural phenomena during the preparatory period. What then remains to be done? There is the vernacular language, the pupil's mother English, with which it would be very profitable for him to have a little more acquaintance. We believe there are some schools where young boys go through a course of English reading, which comprises books or extracts on a variety of subjects, useful and necessary to be known. The boy receives instruction on the subject-matter of his lesson, and is questioned on it, as well as on the meaning of the particular words. If, in addition to this, instructors would classify the

most important words of the lesson, writing them down on a black board, and demonstrating their meaning by comparison of passages in which they occur, a foundation would be laid for philological research far surer and stronger than that attempted by the usual meagre instruction in the Latin language, which is all the philological discipline that many persons ever receive.

ITALIAN EDUCATION*.

WE notice these two works by way of a supplement to our article in the last Number of this Journal on Italian education : the first is a manual for the guidance of masters in the elementary schools of the kingdom of Lombardy, and is, in great measure, a translation from a German work published at Vienna, for the use of the schools of the rest of the Austrian empire. It bears somewhat the stamp of German minuteness of detail ; but it constitutes altogether a sensible and useful code of scholastic discipline. We have already stated that all children in the Austrian dominions, from the age of six to that of twelve, are obliged to attend the elementary schools ; and for this purpose, in every commune or parish, a register is made out previous to the beginning of the scholastic year, of all the children of both sexes that have attained the former age ; and not only in the village is this register made, but it comprehends also all the insulated houses and cottages, mills and barns, and other dependencies. This register, being verified by the rector or curate, is given to the visiting inspector, who is thus enabled to ascertain the absentees, whose attendance must be enforced unless there be sufficient grounds to account for it on the plea of illness, &c. Poverty is no excuse, as the children of the indigent are supplied gratis with the necessary books from the scholastic fund. The schoolmaster also must report to the local authorities the names of those pupils, who during the course of the scholastic year fail in their attendance, or discontinue it altogether. A certificate is delivered by the master at the end of the year to those who have attended regularly.

The master is particularly enjoined to impress on children by words, as well as *by his example*, the habits of sincerity

* Manuale dei maestri elementari, o sia compendio dei metodi d'insegnamento e d'educazione prescritti per le scuole elementari nel Regno Lombardo-Veneto. Milano, 1821, imperiale regia stamperia.

Codice ginnasiale, o sia raccolta degli ordini e regolamenti intorno alla costituzione ed organizzazione dei ginnasj. Milano, 1818.

and candour, of civility and tolerance towards one another, and of good manners and propriety towards all. The system of rewards consists in praising those who distinguish themselves, advancing them to seats of honour, delivering them testimonials marked *bene* or *optime*, registering their names in the book of honour, and lastly giving them at the examination useful books and prints representing the events of the life of our Saviour. With regard to punishments, 'it is absolutely forbidden to use any sort of corporal punishment whatever, any blow or slap, or pinching of the ears, &c., and any violation of this order will be considered as a grave political transgression.' Likewise fool's caps, or dunce's corner, or other degrading stigma, by which the feelings of delicacy and honour may be blunted in the breasts of the youth, are all forbidden. There are, however, inferior benches, and a black book in which the names of the negligent or refractory are registered; the latter are also made to stand, though never to kneel in the midst of the school; they may be sent away from school for a day or two after previous information to their parents; and lastly, with the consent of the curate, they may be dismissed from the school altogether, if there be no other means of preventing their bad example from corrupting others.

Particular injunctions are given concerning health and cleanliness, which matters are sadly neglected in other parts of Italy; the air of the schools must be frequently renewed; the school must be kept clean and dry, and moderately heated in winter; the master must look to the personal cleanliness and decent appearance of the boys, and speak to their parents on the subject, if it is necessary. Children afflicted with cutaneous or other infectious disorders must keep away from school until they are recovered.

The mistresses of the female schools are to take care that the girls be not too tightly laced, so as to injure their health.

The schoolmasters are placed under a strict discipline. A candidate for the situation must have attended the lessons *on method* in one of the normal or superior schools, and be furnished with a certificate from the same; he must also have followed the practice of the inferior schools. A schoolmaster must pay proper deference to his superiors: namely, the director, the visiting inspector of the district, the rector or curate, &c. Any master who is guilty of a dishonourable offence, will be removed immediately. He must not depart from the system and books prescribed, though he may diversify and improve the manner of teaching.

The system of elementary instruction in reading and writing is judicious: pronunciation and orthography are especially

attended to, and the defective provincial accent and pronunciation so common in Italy, are particularly guarded against. The practice of mental precedes that of written arithmetic, and the latter is made practical by being applied to calculations of domestic and rural economy, familiar to most of the pupils. Four species of writing are practised, round, running, English and French hands.

Religious instruction is imparted by the catechist, and also by the master of the school. It is founded on the little catechism, and other books *ad hoc*, and on the gospels and the life of our Saviour. Passages of the gospel must be explained once every week to the children, who are afterwards to relate the passage, and explain it in their own words.

The following is the *horarium* of the schools. *Minor elementary country schools* having an upper and a lower class; three hours a day for the former, and two for the latter.

Normal or upper schools: First class: twenty-two hours in the whole week, of which six for reading; four writing; four arithmetic; five religious instruction; three elements of Italian grammar.

Second class: five hours' reading; three writing; four arithmetic; five religious instruction; three writing under dictation; two grammar.

Third class: six hours' religious instruction, including the explanation of the Bible; two reading; three writing; three arithmetic; three grammar; three writing under dictation; two introduction to written composition.

Fourth class: the course lasts two years. The first year thirty-three hours in the week, viz.: four religious instruction; three arithmetic; three geometry, applied to the arts; two civil architecture, as an introduction to drawing; three grammar and writing; three written composition; three calligraphy; two geography of the Austrian empire.

Fourth class, second year: thirty-three hours in the week as above, namely, three religious instruction; three stereometry and mechanics; one architecture; two grammar; three written composition; two calligraphy; two geography of foreign states; one natural history; two physics; one elocution; ten drawing.—We have noticed one omission, that of vocal music.

This fourth class is established for the purpose of teaching boys, who are destined for trade or mechanical professions, all that can be most important and useful for them to know, as there are but few *technical* schools, and these only in the chief towns and provinces.

Upon the whole we consider this system of elementary

gratuitous and obligatory education, as a great blessing imparted to the people of Upper Italy, and we are rather surprised that of so many tourists, who have visited that country during the last ten years, and many of whom have eloquently descanted upon the wants and woes of Italy, no one has noticed this essential improvement, until a French traveller, M. Valery, made it known last year.

The gymnasial course of studies, to which the second work before us refers, lasts six years, and consists of four classes of Latin grammar, and two classes of humanities or rhetoric. But in each of these classes, other branches of useful knowledge are taught at the same time, and here is the essential improvement upon the old system of college education. Mathematics, natural history, geography and history, and the Greek language, form an essential part of the daily instruction. The German language is also taught at extra hours. The study of the Italian language is made to keep pace with that of the Latin grammar, one being auxiliary to the other. 'Languages are not to be taught as a mere exercise of mechanical memory; but so that the students may learn the general principles of universal grammar, the nature and use of the parts of speech, and the manner of giving a more forcible expression to thought, by transposition or change of words, &c.' The text-books are printed expressly for the use of the gymnasia. To every gymnasium there is a catechist, who gives two hours' instruction every week on the two Testaments,—on the constitution of the primitive Church,—on the hierarchy which sprung from it,—on the mutual relation between church and state,—some idea of the universal Church,—the origin of the sects which have separated,—and the points on which they differ from the Catholic. The catechist delivers a sermon of one hour on holidays.

The study of geography is made to accompany that of history, and is divided into several courses adapted to the various classes and capacities of the students. The first course consists of the preliminary notions, and a short *compendium* of both history and geography. The second, which lasts two years, embraces the ancient geography and history required for the understanding of classical authors. The third consists of mathematical geography, modern geography, and history. The latter begins with the geography and history of the province in which the gymnasium is placed, thence it extends to the adjacent provinces of the empire, and so on until the whole Austrian dominions are known. The next year Germany, France, Russia, and Turkey, are studied. The other states of Europe follow in succession, and after them those of

Asia, Africa, America, and Australia. The colonies of the Europeans in these parts of the world, and the United States of North America, are recommended as the objects of particular attention. Students are made to draw maps from memory, of the countries which they have previously studied.

The supreme direction of the gymnasia is vested in the Imperial government, which appoints a director-general at Milan, and another at Venice. Every provincial gymnasium has a vice-director, a prefect, and six professors. The director-general receives the reports of the vice-directors, makes his observations on them, and corresponds directly with the Imperial government on subjects connected with his office. At the end of the scholastic year, he forwards to the Emperor himself, a list of all the students who have attended the gymnasia within his jurisdiction, with memoranda of their respective conduct, application, and progress.

The scholastic year begins on the 3d of November, and ends on the 14th of September. The lessons occupy two hours in the morning, and two in the afternoon. Besides Sundays, and other *prescribed* holidays, (as many of the old festivals of the Church have been abolished,) Thursday is a holiday. There are Christmas and Easter holidays, a week each time.

In order to be admitted to the gymnasium, the applicant must have attended the first three classes of the upper elementary schools, and have obtained a certificate above mediocrity from the third class, as well as one of general good conduct; and he also must have completed his ninth year. The domicile and condition of his parents are taken down, and although no one is excluded from the advantage of a superior scholastic education, yet parents are particularly recommended to consider, before they send a son to begin a gymnasial course of studies, whether they have the means of supporting him through the whole of it, and the prospect that he may afterwards, through his abilities, gain his livelihood, and maintain his station in society, otherwise 'it would be a serious injury to make him waste his time which he might better employ in learning some useful trade, before it is too late.' No one class in a gymnasium is to consist of more than eighty students.

With regard to punishments, they are awarded in the same spirit as in the elementary schools. Negligence or absence calls for admonition, first private, then in public; if repeated, it is reported to the parents or tutors, then the student is put back to an inferior class, and excluded from the examinations, and lastly he is dismissed the gymnasium. Moral transgressions are visited with more prompt severity. The offender

is for the first time admonished, next put under arrest, which however must not be longer than twenty-four hours, notice being given to the parents. This, however, can only be inflicted once, for, on a second offence, he is excluded from the gymnasium; and if the transgression be attended with scandal and the seduction of others, a report is made to the supreme Aulic *dicastero*, in order that the offender may not be admitted into any other gymnasium. Corporal punishments are strictly forbidden, as in the elementary schools.

Half-yearly public examinations are appointed, when certificates are granted, and rewards distributed to the most deserving.

Of this system of education, and more especially of the elementary part of it, we cannot but speak with praise. Indeed, it is not a little singular, that the absolute government of Austria is imparting to its Italian subjects, a much more essential and *lasting* benefit than any government that they ever had. Under the reign of Napoleon 'the Great,' the popular education both in France and Italy was shamefully neglected*. He only wanted soldiers from the people, and he had his polytechnic and other superior institutions, as nurseries of practical and professional men; but these were few. Here on the contrary is a system, which is designed to make all men rational and useful members of society†. From whatever quarter the boon proceeds, it ought to be received with thankfulness.

* We have only to refer to the reports delivered by M. Foureroy, Napoleon's councillor of state, to the *Corps Législatif*, in order to learn the wretched state of the primary and secondary schools throughout the empire.

† The little political manual intended for the use of the elementary schools, entitled 'The Duties of Subjects towards their Sovereign,' has been noticed in this Journal, No. V. p. 18, note.

REVIEWS.

WOOD'S ALGEBRA.

The Elements of Algebra, designed for the use of Students in the University, by James Wood, D. D., Dean of Ely, and Master of St. John's College, Cambridge. Ninth Edition. Cambridge, 1830.

It is not with the university of Cambridge as with many other similar institutions, in which a particular course and method of studying any science are enforced or strongly recommended. It is true that the public examinations lead the tutors of the several colleges, who are naturally incited so to discipline their pupils, as to place the greatest attainable number high on the tripos list; but the manner of doing this is left to their own discretion. Every one, therefore, who pleases, publishes his book, and uses the same in his lecture-room. This system has some very obvious advantages. The *moderators*, or examiners, who are usually younger masters of arts, and come to the matter with the newest ideas going, feel that great scope is allowed, and do not confine themselves to any book or system, further than may appear advisable to themselves. Hence any great improvement is of comparatively easy introduction; it only needs one moderator who does not fear the appearance of singularity. Of this a remarkable instance occurred some years ago. The propriety of introducing the notation of the differential calculus, and discarding that of fluxions, was agitated by many, and much difference of opinion, and even party feeling, was the result. The question was one of greater importance than appears at first sight, since on the way of settling it depended the introduction or non-introduction of the writings of the French and other continental mathematicians. Had the university interfered in any way, it probably would have been to sanction the established usage. As it was, one individual, whose attainments and character put him above the necessity of being a follower of others, settled the question by introducing the new notation into the examination of 1817. The other examiner adhered to the old system, as did those of the two succeeding years, after which the same gentleman being again moderator, and joined by another of the same opinion, repeated the experi-

ment of introducing the differential notation, to which all succeeding examiners have adhered.

It has occurred to us to make these remarks, and to mention this fact, lest any should suppose that it is the Cambridge system we are examining, because we have before us a Cambridge book. No supposition could be more incorrect; in fact, it would be extremely unfair towards the university to draw a conclusion respecting its system from any one book whatever. It would be like speculating upon the opinions of a country in which no religion is established by law, from the perusal of a sectarian work.

The algebra of Dr. Wood has for a long time maintained its footing in the different college lecture-rooms of the university. This distinction it owes to uniting conciseness and simplicity of demonstration in a degree very rarely excelled. We do not now speak of the matter, but of the manner and arrangement, of the clearness with which the author has succeeded in saying what he meant to say, without loading the text with superfluous sentences, or even phrases. The same praise is due to the other works of our author, the 'Mechanics' and 'Optics.' This is an excellence which may well cover a multitude of defects, particularly when the former is peculiarly the author's work, while the latter are, in a great measure, those of a system; and from it will result that the work in question will have more of the character of a text-book than any other in use at Cambridge, until some one shall arise, who is able to recast the whole, and adapt it to the present state of algebra, without sacrificing simplicity or introducing a multitude of words.

In the elementary works written at Cambridge, too much attention, in our opinion, is paid to what are called the 'high men'—that is, to students who are considered as capable of competing for the most distinguished honours. The multitude, or the *οἱ πολλοί**, are, generally speaking, taught from the beginnings of those books which the distinguished few are recommended to read through. This being the case, the work of Dr. Wood is peculiarly fitted for the mass, who there find a clear developement of the first rules, accompanied by examples of corresponding simplicity. It is a beginner's book, at least if any in our language can be so called; and if it cannot be considered sufficient for those who are seeking the highest parts of the science, it is, nevertheless,

* At Cambridge the *οἱ πολλοί* is the name given to the many who do not contend for mathematical honours, which phrase is abbreviated by some into 'Hoy,' and by others into the 'Pol.' These are required to know algebra, at least as far as quadratic equations inclusive.

highly useful—at Cambridge, we may say necessary—for all. Having been written a long time, and continuing almost unaltered from the beginning, it does not now contain all that is wanted, although we see no material point omitted which is not supplied by the treatise lately published by Mr. Peacock. The union of the two, with some parts of Bourdon's algebra, would comprise all that need be read on this subject by any student, whatever rank he may hope to obtain on the tripos.

In examining an elementary work on algebra, our attention is first directed to this main question;—are the rules, from the very beginning, made vehicles of reasoning, and is particular attention paid to those points on which beginners are most likely to acquire confused notions? With the view of putting the student upon his guard, and showing him where to seek for further information, we mention some instances in which this appears not to be the case in the treatise in question. Dr. Wood says, page 7, 'a fraction is reduced to its *lowest* terms by dividing its numerator and denominator by their greatest common measure.' This, though true, and as a student would think obvious, is not proved in the place where it is first asserted. A similar assumption is made in a *demonstration* in page 43, where it is said, that 'every common measure of A and B measures D, and D measures A and B, therefore D is their greatest common measure.' It is not till page 98 that it is shown that two numbers, which are prime to one another, are the least in that proportion. We do not advocate introducing so difficult a proof (for a beginner) in the first-mentioned page; but surely he should have been made aware that there was a chasm in the reasoning, to be afterwards filled up. By reducing a fraction to lower terms is meant diminishing its numerator and denominator without altering its value. This is certainly done by any division of both; but for anything known to the contrary, there may be other methods, and so should it be stated. An erroneous, or at least unproved, assumption, which travels with the student from page 7 to page 98, is very likely to increase and multiply in the passage; the insect may be afterwards killed, but its eggs may remain. The division of one fraction by another is limited (page 15) to determine how often one is contained in the other, and the first example gives $\frac{2}{3} \div \frac{1}{5}$ as the quotient. These seem rather at variance; at least we think that many, who are competent to understand the rest of the chapter on fractions, would be puzzled to make out what is meant by one quantity containing another $1\frac{1}{2}$ times. In finding the greatest common measure

of two algebraic quantities, the rule given is,—arrange them according to the powers of some letter, and then divide the greater by the less, and the preceding division always by the last remainder, till the remainder is nothing; the last division is the greatest common measure required. A proof follows, and in the first example, which is to find the greatest common measure of $a^4 - x^4$ and $a^3 - a^2x - ax^2 + x^3$, the factor $2x^2$ is expunged from the remainder, because ‘otherwise the quotient will be fractional, which is contrary to the supposition made in the proof of the rule.’ On looking at the rule we find no such supposition expressed; there is therefore a tacit supposition, which excludes from the rule given nine examples out of ten, and renders a new rule necessary. This is incorrect as to reasoning, and unskilful in practice; the succeeding modification may set the pupil right as to the latter, but, if he thinks at all, he must feel insecure in future processes, never knowing but what there may be rocks under water in the shape of tacit suppositions.

In page 45, after the rule and example above stated, it is asserted, that ‘if one *number* be divided by another, and the preceding division by the remainder, according to article 90, the remainder will at length be less than any quantity which can be assigned.’ When shall we rid algebra of the remains of its ‘ancient ally’ geometry? Euclid, in reasoning upon quantities, that is, on concrete magnitudes, not caring whether they are expressible by the same unit or not, and being about to enter upon the theory of incommensurables, is content to prove this proposition, containing the somewhat refined consideration of a remainder, which, decreasing without limit, or becoming less than any assignable quantity, never disappears entirely. But in algebra, a science of number, the correct proposition is, that there is at last no remainder. A pupil who as yet knows nothing of incommensurable quantities, receives only a very vague idea from the words of our author. Incommensurables are not defined before page 100, to which this extract from page 45 should be removed.

The next point to be attended to in a treatise on algebra is, the manner in which the difficulties attending the negative sign and the extension of language are handled. Here we are totally at issue with our author on the most material points. So early as the fifth paragraph of the commencement of the algebra, after saying that $a + b$ signifies that b is to be added to a , we find it stated, that ‘if no sign be placed before a quantity, the sign $+$ is understood. Thus a signifies $+a$. Such quantities are called *positive* quantities.’ Then follows

the definition of the negative sign with 'quantities to which the sign — is prefixed are called *negative* quantities.' Considering that $+a$ has just been introduced, this points pretty plainly to $-a$. At any rate, $+a$ is nearly as difficult as $-a$, and when applied to multiplication and division, altogether so. Whatever reason, then, there is for not mentioning the direct use of $-a$, applies nearly as much to $+a$. Shortly afterwards we find both, since the first example of addition given is, to add ax , $-by$, $+e^2$, $-ed$. The rule of addition has no demonstration, nor can this be wondered at, if such are the examples to which it is to be applied. The question is simply this—Does the pupil conceive a clear idea of what is meant by adding $-by$? If not, ought he in future to regard algebra as a science of reasoning? In page 37 we find, in vindication of the negative sign, 'whenever we make use of the notation $-a$, and say it signifies a quantity to be subtracted, we make a tacit reference to other quantities.' Is this the case where $-by$ is added to $+ax$? If so, the tacit reference is either to $+ax$, or to some other quantity. In the first case it would surely be better to say at once, subtract by from ax ; in the second, the tacit reference, without which $-by$ is unintelligible, must, in some shape or other, accompany the result; so that $ax - by$ is not an independent quantity, but has tacit reference to some other quantity. This is not expressed; there is, then, only a tacit reference to a tacit reference. We are not against the use of the independent negative sign; we contend, nevertheless, that the pupil should never see such a thing, until it comes upon him in the solution of a problem; he will then be in a state to consider the circumstances which have produced it. But if it be absolutely necessary, which we do not believe, to force upon the student, at his first entrance into algebra, such equations as $-a \times -b = +ab$; at least this ought to be done upon authority, and no fictitious proof ought to be added. Our author thinks he has made the last-mentioned equation clear by saying, 'Here $-a$ is to be subtracted b times, that is, $-ab$ is to be subtracted; but subtracting $-ab$ is the same as adding $+ab$.' It is evident that nothing which is unintelligible can be made the subject of reasoning; how then can it ever be found out that $-ab$ subtracted is the same thing as $+ab$ added? What is meant by $+ab$ added? It will not do to say it is $0 + ab$, for then *pari ratione* $-ab$ will be $0 - ab$, and this, we think, is now abandoned by algebraists. The author adds the well known proof, so called, which arises from multiplying $a - a$ by $-b$. That this should be considered a proof by any Cambridge

writer, after the observations of Professor Woodhouse on this subject, surprises us. The fact is, that in the part of algebra which belongs to the use of the negative sign and of impossible quantities, there are processes which all agree in using, though with great difference of opinion as to the manner in which they should be established, some maintaining that they can be rationally proved, others that they owe their authority to experience only. The first have produced various attempts at demonstration, which the second have denied to be such, and we think with reason. If this be the case, a writer on algebra, who proceeds upon the principle of demonstrating whatever he asserts, should put the state of the argument fairly before the pupil; and this cannot be done until the latter has obtained some degree of preliminary knowledge.

We now look at the work before us to see how the notation of algebra is treated. Most of those who will read this article are probably aware that the numerous methods by which notation is rendered more general and serviceable are not entirely unconnected, but that one has sprung almost necessarily out of another. Among the most remarkable instances of this are the negative and fractional exponents which are derived by an easy and natural extension of the convention by which aa , aaa , &c. are shortly represented by a^2 , a^3 , &c. This, if the pupil is to understand well what he is about, should be pointed out to him in the proper place. Instead of it we find among the explanations of notation (Article 57) the following:—‘A quantity in the denominator of a fraction is also expressed by placing it in the numerator, and prefixing the negative sign to its index, thus $a^{-1} a^{-2}$ &c.

signify $\frac{1}{a^1}, \frac{1}{a^2}$, &c. respectively; these are called the negative powers of a .’ Again, in talking of division, page 38, ‘ $\frac{a^3}{a^6} = \frac{1}{a^3} = a^{-3}$ ’ (Art. 57.)

The practice of heaping the whole notation into one preliminary chapter, followed by Dr. Wood, has, in this instance, completely reversed the natural course, the fact being that the extension of the rule in the second quotation led to the manner of expressing $\frac{1}{a}$ in the first, and what is more

important, is the only justification of its use. Had the second quotation been made to precede the first, the expression a^{-n} would have shown by its derivation, how it arises that the same rules apply to a^n and a^{-n} , if the first be allowed

to signify $aaa....(n)$, and the second $\frac{1}{aaa....(n)}$. As it stands

in our author, the pupil can see no reason why any function whatever of n might not equally be called a negative power of a , and denoted by a^{-n} . The same remarks will apply to the manner in which the fractional indices are represented.

In treating the binominal theorem, the author has, with his usual clearness, deduced the two first cases,—namely, where the exponent is a positive integer or fraction. The case where the exponent is negative is entirely omitted, and it is merely stated that the proof is very similar to the last given, the pupil being referred to the *Encyclopædia Britannica* for further information. This is an omission of considerable magnitude, since the expansion of $1+x^{\frac{m}{n}}$ though clearly investigated involves many points with which, at this stage, the pupil cannot be very familiar; it is not therefore likely that he will supply the deficiency. But this is not of great importance compared with a note appended to the binomial theorem, of which the best we can say is, that it is a note, and, therefore, may possibly be passed over by the pupil. We give it at full length:—

‘It may not be improper to state the nature of the proof alluded to in former editions of this work, as the principle is of extensive application.

‘It is usually taken for granted, and may without much difficulty be proved, that whether r is positive or negative, whole or fractional, $(1+x)^r$ may properly be expressed by $1+ax+bx^2+cx^3+\&c.$, where a, b, c , &c. are definite magnitudes, not dependent on the value of x . Let $a=r+z$, $b=r\frac{r-1}{2}+v$, then, as appears from what has been proved before, (page 116,) when r is any whole positive number $a=r$ and $z=0$, that is $z=0$ when $r=1, 2, 3$, &c., or z contains the factors, $r-1, r-2, r-3$, &c. in inf. (Art. 269), hence

$$z = Q(r-1)(r-2)(r-3), \&c. \text{ in inf.}$$

which cannot be expressed in finite terms; consequently $r+z$ cannot be expressed in finite terms unless Q , that is unless $z=0$; and since we know that a , or $r+z$, may be expressed in finite terms, it follows that $z=0$, and that $a=r$. In the same manner it appears that $b=r\frac{r-1}{2}$, &c.’

On this we have to observe, that it is yet *subjudice* whether it has ever been strictly proved that $(1+x)^r$ can in all cases be expressed by a series of the form given above, and if an undisputed proof can be given, the learned world will be much obliged to Dr. Wood if he will produce the same. The assertion that a, b, c , &c. are *definite* magnitudes, when

admitted, by no means justifies the conclusion that they are *finite*, that is, expressible in finite terms. If one of the coefficients had happened to be the series $1 + \frac{1}{2} + \frac{1}{2 \cdot 3} + \&c.$, it would have been perfectly definite, though not expressible in finite terms, when the terms are decimal places. No one will admit *à priori* the necessity that the coefficients in the development of $(1+x)^r$, are, with respect to r , expressible in *finite* terms. There is as much reason for the same admission in the case of a , in which, nevertheless, the fact is not true. The proof, therefore, that $Q(r-1)(r-2)(r-3), \&c.$ cannot be a part of the coefficient, is inconclusive; but even were it established, there is another class of expressions which would need consideration. We refer, for example, to the form $Q((1)^{2r+1} + (-1)^{2r+1})$ which also satisfies the condition of being always nothing when r is any whole number. We cannot, therefore, help hoping, for the sake of the mathematical sciences, that this principle is not of extensive application.

There is this admirable point about our author, that in stating a process which he feels to contain defective reasoning, he never for one moment endeavours to elude detection, by clothing the fallacy in many words. Whatever the error may be, and whether he falls into it himself, or merely gives it as a part of the usual Cambridge course, the same concise simplicity is preserved. In one instance at least, he has judged it necessary to overturn in a note, the demonstration in the text. Having given a *proof* that every expression has as many factors as dimensions, he adds in a note, that the proof just given is imperfect, and proceeds to show that it amounts to taking for granted the thing to be proved. He then tells the student, that the correct reasoning is too abstruse for him, and that he must take the thing for granted. This being the case, why is such a demonstration inserted in the text? It is reasonable enough that, to a learner, authority should sometimes be sufficient for the reception of a fact, though never when it can be avoided; but that bad reasoning should be furnished to avoid the appearance of appealing to authority, where good reasoning is too difficult, is a principle against which we must protest. The author seems to think he is bound to give either a proof, or something that looks like one. We hold, that the less that which is not a proof, is made to look like one, the better.

The second and third parts of the work, containing the theory of equations, the summation of series, and several other subjects, are judiciously selected, and well explained. We must, however, observe that more is necessary, particu-

larly in the theory of equations. In treating of this last-mentioned subject, a notation is used, which though sufficiently simple and systematic for a student whose algebraical studies are to be bounded by what he finds here, is not well calculated for him, who is hereafter to read modern works on analysis. Algebra is a language to be learned, as well as a method of reasoning to be understood, and the pupil who comes to the works which are now written, without previously accustoming himself to their notation, has the disadvantage of being obliged to pursue his studies in a foreign tongue. When the science was in its infancy, no problem needed many letters, and it was therefore almost indifferent which were chosen. As more complicated questions were introduced, the practice was to use the letters of the English and Greek alphabets indiscriminately, until they were exhausted. The works of Euler will afford repeated specimens of this inelegant method; simple as the illustrious author always made his explanations, the reader is retarded by the necessity of recollecting the different parts of a very unconnected system of notation. The writings of Lagrange and others, introduced the method now universally adopted, of signifying different magnitudes of the same kind, not by different letters, but by the same letter with accents or figures written underneath. Thus in a problem of mechanics, in which a system of forces is considered, and also the angles which their directions make with a given line, the forces would be represented by $P_1 P_2 P_3$ &c., or P, P', P'' &c., and the angles by $\theta_1 \theta_2 \theta_3$ &c., or $\theta, \theta', \theta''$ &c. This method, to say nothing of its obvious advantages, is now generally used, and the student should therefore be early drilled into its use. It would, then, be convenient that a general equation which is made the subject of reasoning, should be written in the following manner:—

$$x^n - A_1 x^{n-1} + A_2 x^{n-2} - \dots \pm A_{n-1} x \mp A_n = 0$$

and that its roots should be represented by $a_1 a_2$, &c., up to a_n . Dr. Wood has followed the old system, which is a defect in his work to those who intend to make it the stepping-stone to higher studies. The same thing is remarkably prominent in the fourth part of the work, on the application of algebra to geometry. The notation is not so constructed, as to point out, without explanation, the correlations of its several parts. As an instance, we subjoin the formulæ for changing one set of co-ordinates to another, than which nothing can be conceived which will look more like the notation of Euler, and less like that of Lagrange.

$$y = sd + pz + sv \quad x = f - mz + qv$$

On this part of the work we may say, that it is utterly unlike every modern book on the subject, which is a disadvantage in itself, to say nothing of the superior simplicity and generality to which we have now attained.

In concluding this notice, we have only to remark, that with all its faults, we think this an elementary work of a high character, and inferior to none published in England for the beginner in algebra. It would be very possible to make a book which should more nearly contain what is most necessary to be known; but looking at the manner in which elementary writers usually perform their task, we can also say, that it might easily happen that the amended treatise should be so deficient in clearness, that the pupil would learn more from the work of Dr. Wood, and be better pleased with the subject.

GOLDSMITH'S HISTORY OF GREECE.

Goldsmith's History of Greece. 2 vols. 8vo. Edinburgh: 1813. Abridged for the use of schools. Twelfth Edition, 1830.

To write good elementary histories is no easy task. We should hardly think it necessary to begin with so trite an observation, except that the signal failure of most of those who have undertaken it furnishes reason to believe that the class which writes, and the class which reads have come to different conclusions upon this subject. Yet the difficulties of the task are sufficiently evident. A history for the use of children or schoolboys must be short, or it would not be read at all; yet it must be more than a chronological summary, for unless we can interest readers of this class, the impression made on their minds will hardly outlast those made on the eye. Considerable fullness, therefore, must be given to some parts, while others must be proportionally curtailed: and as those events which can be made most interesting to a young mind are, in a majority of cases, not really the most important, the author is likely to be often divided between the desire of being instructive, and the fear of being tedious. Take for example the Persian and Peloponnesian wars, and suppose that only a given space could be assigned to them jointly: the unity of action,—the decisive and magnificent results of the former,—are much better calculated to arrest attention than the numerous indecisive actions, and complicated intrigues which mark the course of the other. The former, therefore, would probably be told in detail; the latter

would be a mere summary of events. Yet as a means of making us acquainted with the Greek character, the Peloponnesian is infinitely more valuable than the Persian war. And supposing these leading points to be properly selected, still we ought not to jump through history like a quagmire, over a series of disconnected stepping-stones, so that the reader looks back from his present to his last halting-place, and wonders how he got where he is: while at the same time it is no easy matter to connect our stepping-stones as they ought to be connected, by narrative at once clear, correct, and short, giving due prominence to those facts upon which important consequences have hinged, and discarding what is merely episodic, or exerts little influence upon the future.

Sound judgment, a competent knowledge at least of the subject, and a clear and pleasing style, are the minimum of qualification which can be expected from the writer of an elementary history. In the last of these points, Dr. Goldsmith was pre-eminently successful: in the two former, as far as knowledge of Greece is concerned, he was eminently defective, yet his history is the only one which has obtained general currency for purposes of education. This appears to be much more easily accounted for by the absence of competitors, than by the intrinsic merits of the work: and as it is important that the young student's first impressions, defective as they may be, should at least not be fallacious, we propose to examine its claims to the patronage which it has so long, and so extensively enjoyed. As written by Dr. Goldsmith, it consists of two octavo volumes, containing about eight hundred pages; but this larger work is, we believe, almost entirely superseded by an abridgment, which from its size and price is better fitted for schools; while those who have money to buy, or time to read the original, mostly seek their information in books of higher reputation. We shall, therefore, chiefly direct our attention to the abridgment, comparing it at the same time with the original, that we may keep the blunders of each distinct. We may here notice, that the former is preceded by rather a pompous advertisement, vaunting the author's intimacy with Dr. Goldsmith, and know'edge of his sentiments upon historical composition, concluding with an assurance that this edition has been carefully revised, and several errors which had crept into former ones corrected. If the abridger really possessed any advantages, it is a pity that he did not make better use of them: and if this is to be considered as a corrected edition, melancholy indeed must have been the state of former ones. Orthography, at least, ought to be the peculiar care of an editor: if the prin-

cial cannot spell, his deputy ought to spell for him. Both original and abridgment, however, are deformed by the grossest carelessness in the spelling of names ; and as the blunders of the one are continually repeated in the other, it is an unavoidable conclusion, that ignorance has had some share in their production. Thus in both we have Lelexa for Lelex, Leona for Leæna, Calisthenes for Cleisthenes, Selinuta for Selinus, with a long train of others which it would be tedious to enumerate. In the first forty pages of the original, there occur at least twelve blunders in names, and a very cursory examination of the first volume has furnished us with a list of forty-four mistakes, without reckoning those which are repeated.

The chief faults of the history now before us are twofold. First with respect to the nature of its contents, it is overladen with irrelevant and childish matter, such as ought not to find place in any history of Greece ; and much is told at considerable length, which in so short a work should have been merely sketched, to the exclusion of other and more important matter : secondly, the execution is careless and inaccurate in the extreme, a fault produced, we suspect, by trusting entirely to modern historians, or at best consulting only the latest and least authoritative of the ancient writers. There are indications which lead us to suspect, that Herodotus, Thucydides, and Xenophon, were sealed books to the author : assuredly they might as well have been so for any use which he has made of them, where their authority would have militated against that of Plutarch or Justin. A necessary consequence of imperfect acquaintance with the Greek authors is, that the book is written in a thoroughly unscholarlike tone ; and is evidently the composition of a person, who had no distinct notions of the things and times about which he was writing.

Of the mythic period, no account is given, except that a few pages are devoted to relating the origin of the chief cities of Greece. Sixty years ago, the chronology of Newton was much less generally admitted than it now is, and therefore while protesting against the extravagant antiquity assigned to these cities, we ought hardly to censure the author for adopting what was generally admitted by the authorities of his day. Yet there is a glaring absurdity in the precision with which we are told that Sicyon, a city of which no one remarkable event is recorded, during its assigned duration of 1000 years, was founded B. C. 2089, only 259 years after the flood, 233 years before the next event recorded, the foundation of Argos in 1856, 600 years before it is pretended

that letters were introduced, and 1200 years before the earliest records, known, not only to us, but as we may confidently infer to Thucydides. How is mere oral tradition to measure the lapse of such periods, and what sort of knowledge, in the absence of all other sources of information, should we have of the history and chronology of our own island 600 years ago? But the rules of perspective apply to chronology, and a space which seems immense when placed immediately before our eyes, becomes insignificant when seen through the vista of 3000 years.

The narrative begins with the legislation of Lycurgus. In the propriety of passing silently over all the mythological period we fully concur; but the starting-point is assumed too late, and consequently many things are entirely left out, which are absolutely necessary to a right understanding of what is to follow. We find no account of the several races into which Grecian blood was divided, no account of the Dorian invasion, known as the return of the Heraclidæ, which changed the population of great part of the Peloponnesus; and no account of its consequences—those great migrations, which covered the coast of Asia Minor with Grecian cities. The return of the Heraclidæ is indeed mentioned, but merely in the following terms: ‘About eighty years after the destruction of Troy, the Pelopidæ were expelled by the Heraclidæ, or descendants of Hercules, who made themselves masters of the entire Peloponnesus*.’ This sentence is calculated to convey about as correct a notion of what took place, as if we were to say: ‘The Duke of Normandy expelled the Saxon dynasty, and made himself master of all England,’ a proposition which is true to a certain extent; but conveys no hint that a foreign tribe overspread the country, occupied the land, deprived the old inhabitants of their political rights, and introduced a new language, and new manners. Goldsmith’s assertion, however, is not even true as far as it goes, for Arcadia and Achaia were not conquered by the Dorians. In fact, he seems to have been entirely ignorant of the nature of this great revolution, as well he may, when we find it said in the original, that the Heraclidæ drove Eurystheus out of Argos, and made themselves masters of Peloponnesus. And we cannot regret that he has not undertaken to enlighten his youthful readers upon the knotty points connected with the varieties of Grecian blood, after reading that Elisha, or Ellas, son of Japhet, gave name to the Hellenes†. The Dorian, like the Norman invasion, gave rise to a dominant caste, as has been pointed out by Dr. Arnold.

* Page 2.

† Pages 4 and 5, octavo edition.

But for want of this knowledge, when it is said that 'the Helots, or peasants of Sparta were enslaved for having taken up arms to vindicate their right to the same privileges that the citizens enjoyed,' the reader will be entirely at a loss to understand the distinction between peasants and citizens, in an age when agriculture and war were almost the only occupations pursued. And if it chance that he knows any thing of the distinction between the Dorian and Achæan population, this passage must convey a false impression that the whole of the latter were reduced to slavery in consequence of this struggle, whereas the bulk of them, having before lost their political rights, still retained personal freedom under the name of *Periœci*, a class with the very existence of which Dr. Goldsmith seems to be unacquainted, although a knowledge of the distinction between them and the Spartans is absolutely necessary to a right understanding of the Spartan commonwealth, and of the numerous passages in which Læonians and Spartans are opposed to each other. The blunder of making Helot and Spartan peasant synonymous is the exclusive property of the abridgment.

Another error connected with this question is to be found in the account of *Lycurgus*' enactments, when it is said, that the people had their assemblies of citizens only, and also their great convention of all persons who were free of the state. If it is meant by this, that there was a general assembly of citizens and countrymen, as they have been called, that is, of Spartans and *Periœci*, the assertion is utterly groundless, and irreconcilable with the very existence of the privileged class. There was a general assembly of Spartans in the proper and limited sense of the word. The abridgment avoids this mistake, by making no mention of any popular assembly.

After a short notice of the Messenian wars, we hear no more of Sparta till the Persian invasion. We may observe by the way, that the story of the *Partheniæ*, and that singularly revolting one of *Aristodemus*, which are selected in the abridgment as the only incidents worth recording, are not particularly adapted for the edification of youth, and lose none of their grossness by the language in which they are told.

The history of Athens begins with the legislation of *Draco*. We may here observe, that the consolidation of the Attic demi by *Theseus* is summarily dismissed in one line in the octavo edition, and altogether omitted in the abridgment, though the merits of *Codrus* are duly commemorated. The whole account of *Solon*'s legislation is extremely defective. There is no notice of the division of military service among the different classes of citizens, though the classes and the

qualifications requisite to obtain a place in them are specified; no account of the transfer of the judicial authority from the archons to the people;—no account of the constitution of the council of four hundred;—and neither here nor anywhere is there any account of the Athenian constitution, which may familiarize the young student with the common forms of administration and judicial proceedings. It is not required that a history on this scale should supersede the treatises on Grecian antiquities; but it would at least be well that it should inform us, that when the archonship was limited to a year, its duties were divided among nine persons, instead of leaving it to be supposed that Solon was appointed sole archon. Nor would it be superfluous to give some account of the respective functions and forms of action of the council and the general assembly, with an explanation of such terms as prytanes, epistates, &c. There is, however, a passage further on in the book, which shows the confusion of the author's ideas on this subject. Speaking of the trial of the Athenian Generals, after the battle of Arginusæ, it is said, that 'the popular incendiaries demanded justice, and so awed the judges, that Socrates was the only man who had courage enough to declare that he would do nothing contrary to law, and accordingly refused to act.'—(p. 315, oct.) Socrates one of the judges!—it would be as reasonable to confound the chairman of a county meeting with the chairman of the quarter sessions! The people were the judges; Socrates, as one of the prytanes, or presidents of the assembly, had merely to lay the matter in question before the assembly, and preside over the discussion*. The space which is taken up by trifling anecdotes of Solon and the other wise men would have contained all requisite information on these subjects. Dr. Goldsmith might have profited by Xenophon's observation, while relating one of the few personal anecdotes which he has admitted into his history;—*τοῦτο μὲν οὐκ ἀγνώω, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα*. The further changes in the constitution effected by Cleisthenes are entirely omitted in the abridgment.

In p. 18. we are told, that Solon, wishing to relieve the poor from debts, which pressed with ruinous weight upon them, and yet desiring to do so with the least possible injury to the creditor, 'raised the value of money a little, and by that means nominally increased their riches.' This

* We may further notice, that the short answers made by the Generals singly, which were all to the same effect, are jumbled up with the speech of Euryptolemus, and the compound is put in the mouth of Pericles, who, as one of the accused, was denied the right of pleading in his own defence.

is the strangest way of lightening the burden of debts with the least possible injury to the creditor that ever was heard of! Our return to a metallic currency, which has 'raised the value of money a little,' does not appear to be considered a relief by those who are now paying in gold debts which were contracted in paper. The mistake here made between nominal and real value must effectually confound all the ideas which a boy can form upon this subject.

In relating the downfall of the Pisistratidæ, the author has been seduced, as usual, by the tinsel of Justin, and other late authors, to deviate from the plain narrative of the earliest authorities. Herodotus, Thucydides, and Plato give not the slightest hint of the existence of such a person as Leæna, or Leona, as she is called in defiance of orthography. We may here observe, that the expressions of 'dethroning Hippias,' and 'assisting Hippias in reascending the throne,' convey an entirely erroneous idea of the authority of a *tyrant*. A Greek writer would no more have used terms attributing the insignia of royalty to Pisistratus or Hippias, than he would have clothed the king of Persia in the panoply of a foot soldier.

Again, in page 199, Philip is said to have established three tyrants, or kings in Eubœa. Nothing can be more incorrect than using these words synonymously.

In page 24, it is said, that none but persons above sixty years of age could vote upon a question of banishment by ostracism. We do not know what authority there is for this assertion, nor is it credible. The total number of Athenian citizens is estimated by Herodotus and Aristophanes at 30,000. Six thousand votes, at least, were required to concur in the sentence; a number probably equal, or nearly equal, to the whole number of those who had attained the age specified; so that, according to Goldsmith's notion, something like unanimity in those who were qualified to vote would have been requisite.

In page 27, the wanton cruelty, perpetrated by Athens and Sparta upon the Persian heralds, is spoken of almost in terms of praise. A more unpardonable outrage upon law and humanity could not easily be found.

The account of the Persian war, a subject well adapted to Dr. Goldsmith's powers, is among the best parts of the book; but even here we have to complain of great inaccuracy. For instance, the Persians are represented as marching from Eretria, into the heart of Attica, until they arrived at Marathon; as though we should say, that Henry V. led the British army from Dover into the heart of France, by easy marches, until they arrived at Boulogne. This is mere carelessness; for the

author knew that the sea ran between Eretria and Attica, and that Marathon was near the sea-coast. In page 37 of the abridgment, it is said that 'the Athenians and Spartans, not intimidated by the force brought against them, nor by the base submission of the inferior states, nobly resolved to face the common danger with joint forces. These forces did not amount to above 11,200 men, and yet with this handful of troops they determined to oppose the almost innumerable army of Xerxes.' The forces are rightly said in the original history to be the joint contribution of all the states assembled in congress. We notice the passage, however, as giving a very false impression of the real strength of Athens and Sparta. They could if they pleased have sent out 18,000 men, as they did at Plataea. The practice of the Greek historians justifies in some degree the total omission of the light-armed forces; but this method of computation, familiar to their readers, should be explained in an elementary history. The Greeks reckoned by *hoplitæ*, as the armies of the middle ages did by lances; and the furniture of a Spartan was seven Helots, as the full furniture of a lance was five soldiers. We shall form a very mistaken estimate of the strength of armies, if we leave these items out of the account. Numbers, however, are for the most part incorrectly given. At the battle of Plataea, the Greek army, it is said, 'amounted to 70,000 men, of whom 5000 were Spartans, attended by 35,000 Helots. The Athenians amounted to 8000, and the allies made up the rest.' The whole army consisted of 110,000 men, of whom 38,700 were heavy armed, and among them, besides the 5000 Spartans, were 5000 Laconians. Leonidas is stated to have led to Thermopylae 6000 men. Here again the Greek force is minutely given by Herodotus. It amounted to 5100 men, exclusive of the Locrians, who came with their whole force; the amount of which is not stated, but is supposed by Pausanias not to have exceeded 6000. Thus the whole Greek force amounted to about 11,000, exclusive of light armed. Again, as if it were fated that no one numerical statement should be correct, we read that Leonidas 'dismissed all but his 300 Spartans, with a few Thespians and Thebans, in all not 1000 men.' The Thespians were 700, and the Thebans 400, making a total of 1400, minus those who were disabled in the preceding days. This, however, is of little importance. But the gallant and unsurpassed devotion of the Thespians, who from their little city sent out 700 men, and when, like the other Greeks, they might have retreated with honour, insisted on remaining to perish by the side of the Spartans, deserves better than that they should be confounded with the

cowardly Thebans, who only remained because they could not help it, and then seized the earliest possible opportunity of making submission.

Page 50. Lycidas, one of the council, is called a senator,—councillor would have been at least as good English. We object strongly to this method of turning Greek into Roman institutions. The offices and constitution of the βουλή, and of the senate, were quite different; and translating the former by the latter, conveys no idea, if the reader is unacquainted with the functions of the senate; and a false one, if he is.

The effects of this memorable contest upon Greece are described in a passage which is worth extracting:—

‘From this period the Greeks began to lose their spirit of hardy and laborious virtue, and to adopt the refined indolence and captious petulance, and the boundless love of pleasure, which extreme wealth is ever known to produce. The former equality of the people now began to be broken; and while one part of the inhabitants rioted in opulence and luxury, another was seen pining in want and despair. It was in vain that philosophy reared its head to stop these calamities; its voice reaches but to a few; the great and the little vulgar are equally deaf to its dictates. From this time we are to view a different picture; and instead of a brave and refined people confederating against tyranny, we are to behold an enervated and factious populace, a corrupt administration, and wealth alone making distinction.’—pp. 171, 2; oct. ed.

Philosophy might well rear her head in vain, unless she talked more to the purpose than this. Refined indolence and boundless love of pleasure! Where shall we find such unwearied activity and so rapid an increase of power as in the history of Athens from this time to the Peloponnesian war? Where are we to look for the former equality of the people? Under the tyranny of the Pisistratidæ, or before the time of Solon, when the extremes of wealth and poverty had nearly proved fatal to the state? The fact is, that from this time forward all ranks approached more and more near to equality, until at last it became a question of dispute at Athens whether the condition of the poor were not preferable to that of the rich. At Sparta domestic manners continued unchanged; and of the condition of the smaller states we know little or nothing. But for an enervated populace—to say nothing of the desperate civil wars which fill up the rest of Grecian history—the exploits of the Ten Thousand, of the army of Alexander, against the same enemy, are sufficient to prove the falsity of this charge.

There is no account in the abridgment of the circumstances which threw the command of the combined fleet into

the hands of the Athenians, nor of the establishment of that scale of contributions which laid the foundation of their empire. A more particular account of the steps by which that aspiring people reduced allies into subjects, and almost monopolized the naval power of Greece, of their progress in wealth and splendour, and of the final changes in the constitution which completed the supremacy of the democratical party,—might advantageously have occupied the room which is given to unimportant anecdotes of Aristides and Themistocles.

Page 64.—Cimon is said to have led a large body of troops to aid the Spartans, at the head of which he effectually quelled the revolt of the Helots. It is further stated that they took up arms again, and occupied the fortress of Ithome; that the Spartans sent a second time to ask for help, and were refused, in consequence of the influence of Pericles. One half at least of this statement is erroneous. Thucydides gives not the least hint of a first and second revolt, but says, that the Athenians were expressly called in to assist in the siege of Ithome, as being best skilled of all the Greeks in that branch of war. They came as requested, but were sent home upon certain jealousies conceived by the Spartans; and this, he says, was the first cause of the alienation between the two leading states of Greece. Plutarch, on the contrary, speaks of a second revolt, and a second call for assistance; but he adds, that the request was granted by the Athenians, and confirms Thucydides' statement, with respect to the dismissal of the Athenian troops. Shortly after there is a just panegyric upon Cimon; but the influence of his name is rather overstated, when it is said that the Persians (p. 66) durst not come within 400 leagues of any place where he could possibly be expected; in which case they would have been excluded, not only from Asia Minor, but from the greatest part of the Persian empire. The abridgment has an exclusive property in this discovery; the original correctly reads 400 furlongs.

The eighteen years which elapsed between the death of Cimon and the breaking out of the Peloponnesian war are discussed in two pages. Great brevity, in parts, is certainly necessary to enable us to comprise the history of Greece within the compass of a duodecimo volume; but since, in this brief space, it is carefully recorded that Pericles fomented the Samian war to please Aspasia,—that battering rams were first used at the siege of Samos,—and that Socrates saved the life of Alcibiades at the battle of Potidæa, of which things some are very doubtful, and all unimportant,—

it naturally occurs that room might have been found or made for the battle of Coroneia, and that train of reverses which ended in the thirty years' truce. Immediately after, the Lacedæmonians are said to have required the expulsion from Athens of some persons who had been guilty of profaning the temple of Minerva by the murder of Cylon. This is the first mention of that occurrence. Did the writer not know that it happened 150 years before the time of which he speaks? and that it was the descendants of the murderers whose expulsion was required? The demand itself is hardly worth mentioning, except to allude to the superstition which furnished the ostensible pretext for it, or the wish to embarrass Pericles himself, one of the polluted, which was the real reason; but neither of these is noticed. In the original the blunder is still more gross.—‘They required from the Athenians the expulsion of some who had profaned the temple of Minerva, *at Cylon*, from their city.’

The Athenian forces, at the beginning of the Peloponnesian war, are reckoned at 13,000 heavy-armed soldiers and 16,000 *inhabitants*, &c. This very discreditable blunder is probably to be traced to the word *μετοίκων*, *Thucyd.* ii., 13., where it is said that the Athenians possessed 13,000 *hoplites*, besides 16,000 employed in garrison duty, *τοσοῦτοι γὰρ ἐφύλασσον* --- ἀπό τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ μετοίκων ὅσοι ὀπλίται ἦσαν. *Μετοίκος* certainly is translated in the lexicons, *incola*, an inhabitant; but every schoolboy ought to know, that in the Attic writers it is particularly applied to one class of persons,—foreigners residing in Athens. Mitford has fallen into a slight error, when he states that the native heavy-armed foot were 29,000.

The Peloponnesian war is related with tolerable fidelity, except in the article of omissions, so far as facts are concerned, but with entire ignorance or negligence of the spirit of the times. That continued struggle between democracy and oligarchy which pervaded the whole of this protracted war, and gave to it a character of atrocity which is not equalled either in earlier or later times, is entirely overlooked, together with the bloody tumults and savage reciprocation of injuries which arose out of the extreme exasperation of party feeling. The Coreyrean sedition,—the decree against the people of Mitylene,—the massacres of Scione and Melos,—the murder of the Lacedæmonian ambassadors to Persia,—and that which originated this miserable system of mutual slaughter, the murder of the crews of all captured merchant vessels, not only Athenians and their allies, but even neutrals, by the Lacedæmonians, are totally

unnoticed. The siege of Plataea is related at length, and serves to introduce a misrepresentation ; for it is said that the Lacedæmonians ' were not so elated with this success as to make them unwilling to agree to a peace, provided it could be obtained on honourable terms ; and several overtures to this effect were made by their ambassadors, but without effect ; for Cleon, who now guided the counsels of the Athenians, boasted that he would take all the Spartans in the island of Sphacteria within twenty days.' (Abridgment, p. 78.) Certainly the Lacedæmonians made overtures for peace after the affair at Sphacteria, which were rejected ; and it is equally certain that they made none until they had sustained that signal reverse. What connexion there is between their elation or non-elation on the former occasion, and their humility on the latter, it is as hard to divine as it is to find a reason for thus skipping entirely over the events of two years to yoke together two occurrences which are totally independent of each other. In the original, we are told that the Athenians took the *city* of Pylus from the Lacedæmonians.

The consequences of the Syracusan expedition are much exaggerated. One of the most creditable things told of the Athenians, is the buoyancy and vigour with which they surmounted what all Greece believed to be a fatal blow, and again nearly wrested the supremacy of Greece from Sparta. Yet the reflections on that rash and unhappy attempt would lead the reader to suppose that from thenceforward Athens never held up her head, except to wage a precarious defensive war :—

' We have hitherto seen Athens rising in arts and arms,—giving lessons both in politeness, humanity,* and war, to all the nations round,—and beginning to fix an empire which, if once established, no neighbouring country could overthrow. But their ambition grew faster than their abilities, and their views extending beyond their capacity to execute them, they fell at once from that height to which they had been for ages assiduously aspiring. We are now, therefore, to be presented with a different picture ;—we are no longer to view this little state panting for conquests over other nations, but timorously defending itself at home ;—we are no longer to view Athens taking the lead in the councils, and conducting the confederated armies of Greece ; they now become in a measure annihilated ; they fade from the eye of the historian, and other nations, whose names have hitherto been scarcely mentioned, emerge from obscurity.'—Ed. oct. 301.

We might certainly suppose that the eyes of at least one historian had never caught the names of Timotheus, Iphi-

* But contrast this first part of the picture with that given (p. 293) of the consequences of the Persian wars.

crates and Phocion,—of Isocrates and Demosthenes. There is, perhaps, no period in which the historian's attention is so exclusively occupied by the affairs of Athens as in the interval between the battles of Mantinea and Chæroneia. And as to their having been for ages aspiring to universal empire—within a century backward from the time of which we speak, they did not possess a foot of land beyond the limits of Attica, with the exception of Salamis. The temper of the people is equally misunderstood, when, speaking of the return of Alcibiades, it is said that ‘the passion of liberty was lost in the degeneracy of the times. Many of the meaner sort of people earnestly desired Alcibiades to take the sovereign power upon himself, and to set himself above the reach of envy by securing all authority in his own person.’* If this had been said of the depression of spirits which led to those negotiations with Alcibiades, which terminated in the overthrow of the democracy, and the establishment of the Four Hundred, there would have been some colour for it. But the return of Alcibiades was the re-establishment of liberty, if by liberty we are to understand democracy; and as to the common people wishing Alcibiades to take the sovereign power on himself, &c., it is exactly what they did not wish him to do, according to Xenophon. They said that such as *he* did not require revolutions or banishment—*οὐκ ἔφασαν δεῖσθαι καινῶν πραγμάτων οὔδε μεταστάσεως*—for they would always have more influence with the people than any others.

Like all other changes in the Athenian constitution, the tyranny of the Thirty, and the revolution of Thrasybulus, are slightly and imperfectly related, and contain some trifling inaccuracies which it is not necessary to particularize. The retreat of the Ten Thousand, and the death of Socrates, occupy the next thirty-three pages. These two events,—matters of deep interest, it is true, but complete episodes, and therefore not proper to be told at so disproportionate a length,—occupy as much room as is allotted to twelve busy years, comprising four changes in the form of government in Athens, and the Peloponnesian war from the arrival of Demosthenes in Sicily downwards. The narrative of the expedition and retreat of the Ten Thousand is tolerably correct; but nearly all the proper names are mis-spelt; among other novelties we are introduced (p. 147) to ‘Corcyra, a city on the coast of the Euxine.’† With these exceptions,

* P. 110.

† We believe ‘Cerasus’ is meant;—the same mistake occurs in the original Goldsmith.

however, the one the business of a few months, the other of a few days, the history of twenty-two years from the restoration of the democracy in 401, to the return of the Theban exiles in 379, is contained in a page and a half, and, in fact, is not told at all. The same may be said of the eight years which elapsed between the last-named period and the battle of Leuctra. It is here stated, we know not on what authority, that the Lacedæmonian army was four times as numerous as the Theban : and it is added, with suspicious accuracy, that the one contained 6000 foot and 400 horse, and the other 24,000 foot and 1600 horse. That the Thebans should have beaten the reputed best troops of Greece with a majority of four to one against them, seems perfectly incredible. Plutarch reckons the Spartans at 10,000 foot and 1000 horse ; a much more likely statement. Diodorus does not give the numbers.

P. 172. ‘ Epaminondas reinstated the Arcadians in all their ancient rights and privileges, of which they had been deprived by the Spartans, and enabled them to build a city which, from the name of the old one, was called Messenia.’ Here is a constellation of blunders. For Arcadians, read Messenians ; and for Messenia, Messene. Messenia was properly the later name of the country, which, in earlier Greek, is Messene, the name given also to the new capital ; and there was no city in Peloponnesus named either Messenia, or Messene, anterior to the period spoken of in the text*. Who would suppose, that the event, briefly described as the restitution of ancient rights and privileges, was the return of a people, scattered and enslaved for three hundred years, to the land of their fathers, as an independent nation, involving the loss of one half the Lacedæmonian territory ?

We have now arrived at that part of the history of Greece which has been most distorted by party spirit, and of which it is most difficult to form a correct judgment—the reign of Philip of Macedon. The testimony of the orators is always suspicious, for it seldom suited their purpose to tell the whole truth ; and the later writers who gave connected accounts of these times, have not approved their information and judgment so well as to entitle them to implicit confidence. Considerable latitude of opinion must therefore be expected, whether the peace or war party at Athens, Isocrates or Demosthenes, entertained the more honest and enlightened views ; or whether Philip or the Athenians were most in fault in the numerous quarrels which occurred between them. But where

* See Pausan. iv, 1. and Strab. p. 358. Casaub. on the name Messene.

we find all blame invariably thrown upon one party, and Philip represented as engaged in a regular system of encroachments, in which he was detected and foiled by the clear-sightedness and eloquence of Demosthenes, it is evident that the whole is a mere party account, and that the author has implicitly followed the lead of those historians, who, in a contest between a monarch and a democracy, can never believe that the former was in the right. Take, for example, the short account of the Byzantine war:—

‘ Philip, disappointed in his designs upon Eubœa, endeavoured to distress the Athenians in another quarter. He well knew that they had most of their supplies of corn from Thrace, and he therefore resolved to shut up the ports of that country against them, and particularly to make himself master of Perinthus and Byzantium. Unwilling, however, to break with them entirely, he took care to amuse them with professions of his regard, and of his extreme reluctance to give them the least offence. Nay, he wrote them a letter on the present occasion, in which he strongly insinuated that they, and not he, were the violators of the peace.’—p. 202.

The purport of Philip's letter is completely mistaken. It insinuates nothing: it states temperately and distinctly the grievances of which the king of Macedon complained, and concludes with a distinct declaration that he would appeal to arms. These complaints were not answered by Demosthenes, and we may therefore conclude that they were well founded. Nor does there seem to be any ground for the allegation that this Thracian war arose from any concerted scheme to depress Athens by cutting off her usual supplies, which, in fact, came principally from the Tauric Chersonesus*. The circumstances in which Philip's quarrel with Perinthus originated are obscure: the siege of Byzantium grew out of that of Perinthus.

In speaking of the sacred war, the *pretext* for it is alone mentioned, and that too, as if the states of northern Greece had been really moved to it by a sincere zeal for the honour of the god of Delphi: the real cause, the wish of the Thebans to make the council of Amphictyons an instrument to embarrass Sparta, and gratify their hatred of the Phocians, is not alluded to. Still more incorrectly told are the circumstances which led to the appointment of Philip as general of the Amphictyons. ‘ He found means,’ it is said, ‘ by the artifice and intrigues of his creature, Æschines, to sow dissensions between the Locrians of Amphissa and their capital city.’ It is not easy to discover anything with certainty from the latter part of this sentence, except that the writer did not

* See Demosthen. against Leptin. c. ix., F. Wolff.

know that Amphisssa was the chief city of the Ozolian Locrians. As to the former part of it, Æschines certainly was the first mover of the war; but that he acted upon Philip's instigation, or with a view to his advancement, depends entirely, we believe, upon an assertion of Demosthenes, in a speech expressly levelled against Æschines. The assertion that Philip was appointed general of the Amphictyons by Æschines' advice, which occurs a few lines afterwards, is evidently untrue, for the Athenian deputies were expressly forbidden to take any part in the proceedings of the council. There is a farther charge against Philip, that *instead* of marching against the Locrians as he had promised, he took possession of Elateia. Ultimately he did so, but not until his duty to the Amphictyonic council had been fulfilled by the reduction of the Locrians. There are some other inaccuracies in this portion of the history which it may be desirable to notice.

P. 186. One of Philip's competitors for the crown is said to have been 'Pausanias the Lacedæmonian, who was supported by the Thracians.' How a Lacedæmonian came to lay claim to the crown, or why the Thracians supported him, the reader will find it difficult to imagine, and equally difficult to guess how this strange blunder originated. Pausanias, upon Diodorus' authority, was of the royal family of Macedonia.

Perdiccas, Philip's brother and predecessor, is alleged to have left a son named Amyntas, who succeeded to the throne, but was soon deposed in Philip's favour. This assertion is made on Justin's authority, who says that Philip acted as guardian to his nephew. The account of Diodorus is opposed to it.

P. 191. 'Being desirous of reducing Thrace under his dominion, he determined to make himself master of Methone, which obstructed his designs in that quarter.' Methone lay on the west side of the Thermaic Gulf; Thrace a long way to the east. The only possible connexion between Methone and Thrace was, that Methone being a dependency of Athens, might serve to divert Philip's attention from what was passing in the Thracian Chersonese. The trumpery story of the loss of Philip's right eye during the siege of Methone is related with the customary minuteness of our author upon such points.

P. 196. The Corinthians are said to have forfeited the superintendence of the Pythian games. That they had possessed and lost that superintendence is certainly a natural conclusion from the text of Diodorus: *τιθέναι τὸν ἀγῶνα τῶν Πυθίων Φίλιππον* ---- *διὰ τὸ Κορινθίους μετεσχηχέναι τοῖς Φω-*

κεῦσι τῆς εἰς τὸ θεῖον παρανομίας. Yet it is hard to conceive what possible claim the Corinthians could have to preside over a festival at Delphi. Wesseling concludes the text of Diodorus to be defective.

The remainder of the history need not be examined with the same minuteness. Alexander's eastern conquests are related at length. This subject was especially adapted to Dr. Goldsmith's talent of narration; and his treatment of it might be quoted as a good specimen of what such histories should be, but for the greediness after stories for effect, which is as evident in this as in any part of the book. The rest of the volume is occupied by a short sketch of the dissensions which arose among Alexander's captains after his death, and by the transactions in Greece down to the peace concluded by Flamininus in 196 B.C., erroneously dated 193. There is a chapter professing to give an account of the conquest of Greece by the Romans, but it contains no account of the steps by which it was brought about. To this we do not object: a school history need not be complete in itself; and this part of the subject is necessarily told at length in the history of Rome. There is also subjoined a chapter giving a very meagre account of the late revolution in Greece. The history subsequent to the death of Alexander, though not free from mistakes, is, on the whole, tolerably correct: a property which it owes probably to its steering pretty clear of all details.

Even in those parts which we have professed to examine, a careful reader will discover many errors, of which no notice has been here taken: those which have been pointed out are sufficient to justify the charges which we have brought against this book. We have to add, that the history of the Greek cities in Sicily, and in Italy, is entirely passed over. To this neglect of the latter we cannot very strongly object, for they have little connexion with the affairs of the parent country; but of the former some notice is absolutely necessary even in the shortest history. Syracuse, the third city of Greece in notoriety, the second, perhaps, in wealth and splendour, is mentioned only in conjunction with the Athenian expedition against it, though the Dionysii and Timoleon would have given full opportunity for that gossiping sort of history in which our author chiefly delights.

We have already noticed the unreasonable space allotted to the death of Socrates, and the retreat of the Ten Thousand, which occupy thirty-three pages. The eastern conquests of Alexander, which are no less episodical to the history of Greece, fill fifty-five pages; and upwards of twenty are devoted to stories of Alcibiades biting like a lion,—Aristides writing

the vote for his own banishment,—and so forth, after allowing for a reasonable quantity of anecdotes relating to more important matters. Thus a third of the whole volume, which contains three hundred and twenty-four pages, is devoted to matters to which justice might have been done in one-tenth. That the volume might not then have been equally attractive, we admit ; but attractiveness is not the only merit in history, or it would be expedient at once to substitute historical novels as the mental food of the rising generation.

There is one great omission in Dr. Goldsmith's history, for which we cannot particularly blame him, as most historians of Greece fall into the same error. When a boy has read the *History of Greece*, even in the two octavo volumes, has he got any notion whatever of the Greeks except that they were always fighting ? It is true they did a good deal of fighting, but they had other occupations also. A boy cannot now turn his eyes around him, he can hardly look at a public building, or a specimen of sculpture, without seeing some form for which we are indebted to the taste of the Greeks. We are not arguing as if a political history of a people should be a history of their art ; but to say nothing, or next to nothing, of the age of Pericles and Phidias, and of the forms of beauty which we have inherited as a legacy from them, and the times that followed them,—to say nothing of the religion, domestic life, and the existing specimens of art of this people,—is, in our opinion, a very curious way of writing their history.

And now having bestowed almost unqualified censure on the book before us, it remains to commemorate its one merit—the ease of the narrative, and the pleasantness of the style. In the abridgment, however, the familiar and idiomatic English of the original, not unfrequently degenerates into vulgarity. Many persons may estimate this merit at a higher rate, as compared with correctness, than we do : with these Goldsmith's *History of Greece* will, probably, continue to hold its ground. For ourselves, we cannot but express a wish that its acknowledged insufficiency to teach that which it professes, may lead, at an early period, to its entire disuse.

DOBREE'S ADVERSARIA.

Petri Pauli Dobree, A. M. Græcarum Literarum nuper Professoris Regii, Adversaria. Edente Jacobo Scholefield, A. M. Græc. Lit. Prof. Reg. One vol. in two parts. Cambridge, 1831.

THIS volume contains remarks of the late Greek Professor Dobree on various passages of Greek prose authors, in which he supposed either some error in the present text, or some inaccuracy in the usual mode of interpretation. They are in the Porsonian style, short and unambitious, but not on that account less valuable.

The first part contains Dobree's short notes on Hærodotus, Thucydides, Xenophon, followed by a few on Aristotle, Plato, &c.; but the most valuable part is the annotation on the orators, which is more minute and copious than the rest.

These remarks are now for the first time published under the care of Professor Scholefield, with the exception of some few of those on the orators, which were printed in Mr. Dobson's Collection of the Greek Orators. At present we intend to offer a few remarks on that part of the *Adversaria* which refers to Herodotus. It was evidently not the intention of the author to make any thing like a complete critical commentary on this historian, as the passages noted are few in number, and many, of no less difficulty than those which he has remarked on, are passed over altogether. We must consider, then, these short notes as nothing more than the opinions of the late professor on certain passages, to which, from some cause or other, his attention was more particularly directed; and in this point of view we shall often have occasion to admire his acuteness and sound learning.

I. 56.—ταῦτα γὰρ ἦν τὰ προκεκριμένα ἔοντα τὸ ἀρχαῖον, &c. Dobree proposes to read ἔθνεα instead of ἔοντα, the word ἔθνος being shortly afterwards repeated, according to the usage of Herodotus. If any alteration is necessary, we prefer the second conjecture, τὰ προκεκριμένα ἔθνεα, ἔοντα τὸ ἀρχαῖον τὸ μὲν, &c., for we think the ἔοντα is necessary.

I. 57.—καὶ γὰρ δὴ οὐτὲ οἱ Κρηστωνιῆται. For Κρηστωνιῆται, Dionysius Hal. (I. 29.) certainly read Κροτωνιῆται*, and understood Herodotus to be speaking of Cortona in Etruria, or rather perhaps he interpreted him according to his own notions. Dobree is inclined to retain the common reading

* The MS. of Cardinal Passionei has κρητῶνα for κρηστῶνα, which is probably an error of the copyist. The same MS. has Κρηστωνιῆται.

in Herodotus, in which we think he may be right. We doubt indeed if the usual interpretation of this passage is the true one; at least, we believe that another is admissible. 'If we may form a conjecture from that remnant of the Pelasgi, who inhabit the city Creston to the north of the Tyrseni, and were once neighbours of the nation now called Dorian (for the *Dorians* at that time inhabited Thessaliotis), and if we may also judge from the Pelasgi who settled in Placie and Scylace on the Hellespont, and once lived among the Athenians—if we may take them as evidence, certainly the Pelasgi did not speak Greek.'

That the words οἴκεον δὲ, according to Herodotean usage, may refer to the Dorians, and probably have no relation whatever to a supposed migration into Italy, known to Herodotus, is hardly matter of doubt. Again, Herodotus is apparently speaking of these Pelasgi from his own knowledge, as he was well qualified to do, being personally acquainted both with the banks of the Hellespont and the country of the Crestonietæ; but of Etruria he knew nothing at all from personal knowledge, and how much he may have known in any other way must remain a matter of doubt*. But there still remains some difficulty about the Tyrseni of chapter 57, which is not entirely removed by a reference to Thucyd. iv. 109. It is, however, of the first importance to be sure that the translation which Niebuhr has given to this curious passage about Creston is right, before we build any theory on it. The student should carefully weigh the whole of Niebuhr's note, as well as that in the History of Rome, published by the Society for the Diffusion of Useful Knowledge.

Nothing wants reformation in Herodotus so much as the punctuation, but unfortunately editors seem to differ so widely in their principles of putting stops, that it is hopeless to expect any agreement among them. Some seem to think that the whole mystery of editing consists in putting a little comma here, or another there, to point out an interpretation that after all may possibly be wrong, or is much better indicated by the order of the words than by anything else. Some of Dobree's few notices on the punctuation seem to be improvements, as in the following example:—ἀποφλαυρίσεις, οἷα δὲ εἶπας τὰ (I. 86.) The word is written εἶπας in the *Adversaria*, which, we presume, is a typographical error. Instead of τὰ the MSS. have ὥστε, which we prefer, because there is no reason for a change. Again, (I. 206.) he writes, οὐκὼν ἐθέλησεις;—

* He mentions Agylla.

which we think decidedly wrong. The οὐκουν in this passage (we purposely omit the accentual mark), as well as in I. 11, 24, 59, has the same general signification, and in each case the apodosis begins with the word, which, in the common editions, follows the first full stop. The passage in IV. 118., to which Dobree refers, is punctuated aright, and indeed in the only way that it can be intelligible; but the same principle should be applied to I. 206, and the other passages also.

In I. 174.—καλέεται, ἀργυμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυβασσίνης. Ἐούσης δὲ, &c.—is an improvement, as will be seen by examining the passage. But the recommendation to insert ἂν before ἐγένετο in the same chapter is apparently founded on a slight misunderstanding. Herodotus is always superfluous in his explanation, and says almost more than is necessary. After describing the Cnidian Peninsula, and saying that the Cnidians wished to make it (τὴν χώραν) into an island, he adds very naturally, ‘and all their state or district lay *within*, for where the Cnidian territory terminated on the land side, there is the Isthmus at which they were labouring*.’ He wishes to mark distinctly the Cnidian territory as being confined to the Peninsula, described at the beginning of the chapter, and therefore to insert ἂν is to spoil the meaning. The reader may consult Schweighæuser’s note, where he will see that something like Dobree’s conjecture has been thought of before.

II. 8.—ἐς τὰ εἴηται—is well explained, as referring to the eastern bend of the Arabian mountains near Cairo, or opposite to Memphis. But the passage is rather obscure, and only intelligible on the supposition that Herodotus believed the mountains in the neighbourhood of the present Grand Cairo to run eastward into the chain of Arabia Petræa, and so on through Hedjaz, and the rest of Arabia Deserta. This hypothesis of his, though not strictly correct, is sufficiently near the truth to justify his assertion that the chain runs to the east a two-months’ journey, and that at its termination is the frankincense region. It terminated therefore, according to him, at some point on the Arabian coast of the Indian ocean, where the frankincense grew, and probably the spices of the east were imported. Those who are accustomed to read Herodotus in a proper spirit of inquiry will not think it tedious to spend a few sentences in attempting to illustrate a passage that is so much misunderstood. Indeed it is not too much to affirm that one half of the readers of Herodotus have but a very confused idea of his meaning.

* Cnidus lay partly on a little island, and partly on the small Triopian Peninsula. It requires a tolerable chart to make the topography clear.

Instead of being the easiest of Greek authors, he is, in fact, one of the most difficult, when we consider the endless variety of matter that we find in him.

II. 51.—Dobree proposes to read, ὅθεν περ καὶ ἂν Ἑλλήνας ἤρξατο νομισθῆναι sc. τὸ τοῦ Ἑρμῆος τὰ γάλακτα ὁρᾷ ἔχειν τὰ αἰδοία. He also remarks,—‘here Herodotus says, that the Pelasgi were not reckoned Greeks till they came and lived in Attica.’ We doubt if there is any reason for the change. Herodotus has advanced an opinion (I. 57.), that the Pelasgi and the Hellenes had different languages, and were consequently different people. It is possible that he may be here referring to an event which gave rise to the popular opinion, or to the opinion entertained by some, that the Pelasgi were related to the Hellenes.

II. 93.—κατ’ ὀλίγους τῶν κέγχρων—is translated, ‘a few eggs [grains of eggs] at a time.’ Another interpretation is, ‘about the size of grains.’ But the former is undoubtedly the right translation, which is also given by Schweighæuser, and is made quite clear by comparing this usage of κατὰ with such as ἐξελέγετο κατ’ ὀλίγους, VIII. 113., and others referred to by Dobree.

III. 5.—ἡ ἔστι. Dobree says, ‘dele ἡ,’ on which his editor remarks, ‘Imo lege cum, Gaisf. ἡ, ut sit transpositio Herodotea pro ἔστι ἡ Σύρων.’

In reading this passage we can hardly help considering the ἡ before ἔστι, as a relative which would naturally refer to πόλιν; but as we advance further in the sentence, we find this will not do. The simplest plan is to strike out the ἡ, which is perhaps better than Schweighæuser’s reading, ἡ ἔστι Σύρων.

The passage in III. 105. about the camels, can only be explained by omitting καὶ before παραλύεσθαι, and translating it, ‘the males are let loose, as they lag behind, but not both (let loose) at the same time.’

III. 116. The word αὐται, which stands awkwardly at the end of this chapter, is changed into αὐτὰ or αὐταὶ by Dobree, who, however, prefers the former: this usage of the word αὐτὸς in reference to a noun preceding it, is fully defended by III. 138. ἐνα αὐτῶν referred to by Dobree, and other similar passages. Αὐτὰ is the reading of two MSS., and of Reiz and Borheck.

IV. 2. For περιστίζαντες Dobree proposes πέριξ στήσαντες, which seems a probable correction; or we may take περιστήσαντες with four MSS., and Stephanus.

IV. 45. From chap. 42 to 45, Herodotus is occupied in demonstrating that Europe is broader (from north to south) than Asia and Africa, as Dobree explains the passage.

But there is some little difficulty in the expression εὐρεος δὲ περὶ οὐδὲ συμβαλέειν ἀξίη φαίνεται μοι εἶναι. It cannot mean, as some explain it, that Europe is *narrower* than Asia and Africa; but rather Herodotus means to say, that as Asia and Africa are *known* in their breadth, and Europe is *unknown*, it is not worth while even instituting a comparison between them as to *this* dimension. The question of their relative length is easy, as he has just remarked that Europe runs from west to east, side by side with Africa and Asia, and extends eastward as far as Asia extends.

Dobree proposes to transpose in chap. 45, ἡ δὲ δὴ Εὐρώπη—ἔχοντα γυναικῶν, and καὶ οὐρίσματα—λέγουσι, in which we certainly should not follow him, for it is quite unnecessary according to our understanding of the passage. The reasons for this proposed transposition are not given.

IV. 64. Dobree proposes to read δέρμα δὲ ἀνδρώπου ἦν ἄρα σχεδὸν δερμάτων πάντων καὶ παχύτατον καὶ λαμπρότατον λευκότητι, or πάντων μάλιστα καὶ παχὺ καὶ λαμπρὸν λευκ. If any correction is necessary, which we do not think is the case, we prefer Dobree's to Schweighæuser's, who in the common text changes ἦν ἄρα into ἦν ἄρα, (in which he is followed by Gaisford,) and tries to explain it, but not successfully. The common reading requires no alteration at all, unless we choose to put καὶ before λαμπρότατον with two MSS. 'Now a man's skin, being both thick and white, is perhaps of all skins the very clearest white.' Compare with this ἦν, the usage of ἦσαν, II. 148.

V. 23. It is suggested to change the position of μίσθον and δωρέην, which would be a little improvement; and in 43, for Λαίου χρησμοί, a very ingenious alteration is suggested—Λάσου χρησμοί, with a reference to VII. 6.

V. 67. εἰ ἐκβάλαι. Dobree suggests ἐκβαλεῖ, or ἐκβάλλη. That the form of the optative and of the future indicative are often interchanged in the MS. is well known; and ἐκβαλεῖ is certainly admissible in this passage. But this usage of εἰ with the subjunctive, for which Dobree refers to I. 75.* at the same time correcting several other passages in Herodotus where εἰ is used with the optative, is an important one which deserves more attention, and we believe *ought* to appear in our texts of Herodotus oftener than it does.

There is a difficulty in the words τρίτῳ ἔτεϊ πρότερον, &c. (VI. 40.) which Dobree places in a clear light. The last words of the chapter refer to the expected attack from the Phœnicians, which took place, according to the received text,

* See also I. 53. II. 52. εἰ ἀνίλονται. VIII. 118. εἰ μὴ γίνηται.

in the third year after the Scythian invasion, which itself took place (see the same chapter) in the third year after Miltiades had been sent to the Chersonesus by the Pisistratidæ. But this would be inconsistent with the date of the expulsion of the Pisistratidæ; there is perhaps, therefore, no remedy but to alter the last part of this chapter, as Dobree has done: *ταῦτα μὲν πρότερον ἐγγεγόνεε—τότε δὲ.*

Another way of explaining the last words of this chapter is by considering them to contain nothing more than a repetition (which is not unlike the manner of Herodotus) of what was stated in the earlier part of the chapter. The words *τῶν τότε μιν κατεχόντων* must refer to the events of the following chapter, and the preceding words *κατεχόντων*, &c. may also refer to the same events, and not to the death of Stesagoras, &c. In this way the difficulty may perhaps be removed*.

VI. 95. presents another chronological difficulty in *τῷ προτέρῳ ἔτει ποιεύμενοι*, for it clearly does not refer to the year immediately preceding the expedition of Datis, but to the year of Mardonius' expedition, which was in the third year preceding that of Datis. Dobree suggests *τρίτῳ πρότερον ἔτει*.—See Mr. Clinton, Appendix, p. 24.

VI. 99. *οὔτε ἔφασαν ἐπὶ πόλεις—στρατεύεσθαι*. 'Q.—σέσθαι? στρατευσομένων recte duo MSS. VII. 1.' The example in VII. 1. where two MSS. have *στρατευσομένων*, which is Schweighæuser's reading, is not to the purpose. After such verbs as *ἐλπίζω*, *φῆμι*, *οἶμαι*, &c., the present or past tense is sometimes used in the sense of a future in Xen. Anab. I. 7, 5. I. 3, 7. VI. 5, 17. VII. 1, 4. VII. 2, 4†. VII. 6, 38. Krüger is one of the few editors of the Anabasis, who has contributed to put this usage in a clear light. See Krüger, Anab. School Edition, 1830, at the passages quoted. We have in Xenophon, VII. 1, 16. *ἔφασαν*, not connected with a negative, followed by a future *κατασχίσειν*. But *οὐκ ἔφη* is also followed by a fut. inf. Herod. VIII. 113. 116. All then we contend for is, that the usage is not invariable, and that when such formulæ as *οὐκ ἔφασαν στρατεύεσθαι* are supported by good MS authority, there is no sufficient reason for altering them.

VL 103. *ἐξενείκασθαι*, &c. Dobree suggests, 'Eandem gloriam, quam Miltiades adeptus est,' instead of another translation, which he calls the common one. Schweighæuser in his Lexicon appears to give the same translation as Dobree,

* See Schweig.'s note. Some may object to his interpretation of *τρίτῳ ἔτει* τούτων.

† The insertion of *ἄν* according to the critics, Anab. I. 5, 9, is not necessary. In that passage we should either take *μαχεῖσθαι* with the best MSS., or we should read *μάχεσθαι*. The *ἄν* that goes with the clause *ὅσον θάπτον ἔλθοι*, may be preserved or not: usage in Xenophon rather requires its omission.

which is the right one. The German translator Lange says 'he transferred the victory to, &c.,' which is the wrong way of translating the passage in question.

VII. 10. καὶ δὴ καὶ συνήνεικε. 'Istud* καὶ dele cum Lipsiensibus in Aldo et MSS. parte.' We believe the καὶ in dispute is in all the MSS. Schæfer omitted it in his edition. That the second καὶ is not used in the common Attic formula is perfectly certain, but it is not equally clear that Herodotus did not use it: he abounds in such words, which it is always somewhat hazardous to expunge.

VII. 10. μὴ βουλεύεο. Lege βούλευ:—on which Professor Scholefield remarks, 'Et sic Gaisford, J. S.' On which we may also remark, 'Et sic Schweigh.'

We do not wonder that Dobree should have made an alteration already made by Schweighæuser, as he was in the habit apparently of using Wesseling's edition, and could employ his time better than in looking after all the little changes which critical ingenuity is continually hatching.

We could likewise excuse the editor of the *Adversaria* the trouble of such historical details, particularly when they are not exact. But we cannot comprehend why Professor Scholefield should drop altogether the name of Schweighæuser, who took so much pains with Herodotus, and certainly understood him well. The reason probably is, that Gaisford's book is now more used than Schweighæuser's, though the difference consists in a very few orthographical variations, the fresh collation of the Sancroft MS. having added very little new value to our text of Herodotus.

Again, in VII. 16. 'utroque legendum vel ἡ οὐκὶ vel ἡ οὐ καί.' As there is no note here, we will make one. 'Ἡ οὐκὶ ed. Wess. cum præcedent. Editt. et Schæf. ed. I. Et sic plerique, quod sciam, MSS. ἡ οὐκ ἐν τῇ MS. F. ἡ οὐ καὶ scripsi cum Schæf. ed. 2. et Borh., &c.' J. Schweigh's remark, Var. Lect. vii. cap. xvi. l. 31. T. 36.

VII. 36. 'Turpiter hic Larcherus, et nescio an ceteri omnes, quasi esset (l. 8.) τὰς μὲν Πόντου ἐπικαρσίας, τὰς δὲ Ἑλλησπόντου κατὰ ῥόον quum apertissimè dicat Herodotus unamquamque navem fuisse ἐπικ. μὲν Πόντου, κατὰ ῥόον δὲ Ἑλλ.'

This remark, and the proposal to change Πόντου into πόρου, show that Dobree had not read Schweighæuser's note; for, as the editor has remarked at the bottom of the page, Schweighæuser also has proposed to read πόρου for Πόντου; but he afterwards changed his mind. Larcher's interpretation is certainly wrong, while that in Schweighæuser's last note

* This little word is often incorrectly used in the *Adversaria*. It may appear hypercritical to notice such a fault; but its frequent recurrence is disagreeable.

is completely satisfactory. Herodotus, as usual, is multiplying his explanation. After saying 'that the ships were at right angles to the Pontus,' he adds, 'and in the direction of the stream of the Hellespont;' the two things being the same. For the *direction* of the Hellespont is ἐπικάρσιος, with respect to the Black Sea, and so also is that of a ship in it, when it lies in the *direction* of the Hellespont current.

VII. 38.—'χρήσας ἄν τι τεῦ βουλοίμην τυχεῖν; Malim ex *Arch. χρήσας*, i. e. *χρητίσας* vel *χρίσαιο*, i. e. *χαρίσαιο*.' *Χρητίσας* would be an improvement, and more in harmony with *χρητίσειν*, which comes shortly after, and was restored by Schæfer in place of *χρήσειν*. Perhaps the reading would be still further improved by omitting the interrogation:—'There is something I should like to have for asking, a small matter for you to grant,' &c.*

VII. 111.—καὶ οὐδὲν ποικιλότερον. Dobree proposes to read οὐδὲν ὅ,τι ποικιλ. *et nullum est oraculum hoc sapientius*. We do not know how either to explain the original or admit the correction.

VII. 173.—'Lege μετὰξὺ Οὐλύμπου τε οὐρεὸς ῥέοντα. Non εἶναι sed ῥεῖν fluvios dicit Herodotus.' The common reading is εὐόντα, which refers to Τέμπεα, the position of which would be left very vaguely undefined, according to the proposed correction. Besides, the striking out of the δὲ after μετὰξὺ is quite inadmissible. This usage of δὲ requires no comment for those who are well acquainted with the text of Herodotus.

VII. 176.—'Interpunge, ἐκ δὲ τοῦ στενοῦ, τῆς Εὐβοίης ἥδη, &c.' This punctuation is found in the English reprint of Schweighæuser, and we presume also in the German copy: It indicates the right interpretation undoubtedly, but the meaning is equally clear to a careful reader of Herodotus, if there were no point at all, which we should prefer.

VII. 205.—ἄνδρας τε τοὺς, &c. 'Quære an verti possit, *istos de quibus ante dixi adultæ ætatis viros 300, et eorum filios si quibus erant* (ut Megistiæ, cap. 221).' This is an ingenious suggestion, but not, we think, to be received. Megistias was an Acarnanian, a μάντις, who followed the army with his son; but this fact has no immediate connexion with the three hundred picked Spartiatae of Leonidas.

VII. 223.—The remarks on this chapter are good, and the explanation of τὸ μὲν ἔργον appears to be the only correct one. But there is hardly any reason to suspect corruption

* We do not understand the word *τιῷ*, unless it may be a form of *σοῦ*, or an interpolation. *Τοι*, enclitically used, is common in Herodotus for *σοί*; but we know no instance of *τιῷ* for *σοῦ* in this writer. See II. VIII. 37. *τιῷδ*.

in this part of the text. The whole passage runs thus:—
 ‘The Greeks now advanced much farther into the more open ground than at first, for on the previous days of battle part guarded the wall, while another part advanced only a little beyond, as far as the narrow pass.’ This is the *meaning* of the passage, though not a literal translation. After ἀλλήλων it seems highly probable, as Dobree conjectures, that something is lost; or Herodotus may have written carelessly.

VIII. 76.—It seems hardly necessary to resort to the conjecture of κυκλούμενοι περίξ τὴν Σαλαμῖνα, for the purpose of reconciling Herodotus with Diodorus. The text certainly means, as Dobree partly explains it, ‘the Persians moved their western wing, making a sweep or circle towards Salamis.’ That it cannot mean, as Dobree arranges the words, ἀνῆγον πρὸς τὴν Σαλαμῖνα, κυκλούμενοι αὐτὴν, *encircling it* (*Salamis*), is clear from the fact that they did not encircle it. The battle was fought in the bay of Eleusis, and the west wing of the Persian fleet, composed of the Phœnicians, was turned in the direction of Eleusis.—(VIII. 85.)

VIII. 111.—‘Lege οὐδέποτε γὰρ ἂν.’ We object to this conjecture, because it is totally unnecessary.

VIII. 120.—πρὸς τοῦ Ἑλλησπόντου, &c. Dobree’s interpretation of Larcher’s interpretation appears to be correct, and to be the meaning of Herodotus, who intends to say that Abdera is east of Eion; but his mode of expressing this seems rather awkward, at least to us. Herodotus speaks as if he were in Greece, properly so called, and were considering the position of Abdera on a line that runs through Eion and the Hellespont; accordingly he adds, for the purpose of disproving the story of Xerxes setting sail from Eion: ‘Now Abdera (where Xerxes left presents on his retreat) lies on that part of this road which leads to the Hellespont, and not on that part which leads to the Strymon and Eion.’ If this explanation is correct, which we believe is Larcher’s meaning, it is certainly not necessary to adopt the latter part of Dobree’s note.

IX. 2.—ἔχεις—τὰ κείνων βουλευματα is explained by referring to ἔχεις in VII. 234. a manifest improvement on Larcher’s ‘vous DECONCERTEZ.’ But Schweigh’s translation is the same—‘omnia illorum consilia in tua potestate habebis.’

IX. 15.—παρήκε δὲ αὐτοῦ, &c. is translated, ‘fronted first Erythræ, and then Hysiaë, and reached into the territory of Platææ, which is perhaps not the common interpretation, though certainly the right one. See chaps. 19, 59, &c. Dobree remarks, that the words in themselves might mean, ‘reached from Erythræ and through Hysiaë;’ but the de-

scription of the military operations shows that the first is the true meaning.

IX. 106. 'βουλευεῖν' Qu. βουλευτέα εἶναι.' If we must give an answer, it must be in the negative. There are two clauses depending on 'Ἀθηναίοισι οὐκ ἔδοκεε : these are 'Ἰωνίην . . . ἀνάστατον, and Πελοποννησίους . . . βουλευεῖν. 'The Athenians did not at all approve of removing the inhabitants of Ionia, nor indeed did they like the Peloponnesians making any proposition about *their* colonies.' In the same chapter the point, according to Dobree's suggestion, should be placed after *προθύμως*, or rather omitted, for the meaning cannot be doubtful.

If the limits of such a Journal as this would allow it, we might extend our remarks on the annotations on Herodotus ; but we have done enough to show that the short notes which Dobree has left behind him are those of a profound scholar, and, what is much more, of a judicious and careful student of the subject matter of his author. Those who may differ from him in opinion will still find his suggestions worthy of due consideration. But though we think all his notes deserve attention, there are but few of his corrections that are likely to be finally received.

The notes on Herodotus hardly occupy twenty pages, and cannot fairly be taken as a specimen of the whole annotation. That on the Orators is most complete, but it is not our object at present to enter upon it.

The labour of the editor has been limited, as in such cases it ought to be, to insuring an accurate representation of his predecessor's meaning ; and we are well assured there will be no reason for finding fault with the way in which he has executed his task.

CROMBIE'S GYMNASIUM.

Gymnasium, sive Symbola Critica, by the Rev. Alexander Crombie, LL.D. in two volumes. The fourth edition, 1830 (pp. 833, Price 21s.)

Clavis Gymnasii, sive Exercitationes in Symbolam Criticam, partim, sicut in veteribus extant, datæ, et partim a Rev. Alex. Crombie, LL.D. Latine redditæ. MDCCCXXVIII. (pp. 112, Price 6s.)

In the consideration of this work, it will be found perhaps convenient to make some arrangement of our own, rather than to follow that of the Gymnasium itself.

The following classification, we believe, will embrace nearly all that is contained in the work :—

First, the more precise meaning of words often considered as synonymous ; secondly, the laws of construction, more especially in reference to the moods and tenses of the verb ; thirdly, the order of words in the Latin language, as contrasted with the order in our own tongue ; fourthly, English exercises for translation into Latin, together with a key to the same.

Between the more formal work of Dumesnil upon the subject of synonyms, and the incidental discussions occurring throughout the *Gymnasium*, there is this material difference : while the systematic character of the former, which, according to the preface, treats of nearly 7000 words, rendered the utmost conciseness necessary, Dr. Crombie has allowed himself a very considerable latitude in his remarks. Beginning frequently with the expositions of his predecessors, he examines them by the test of a number of passages presented to the eye of the reader, and thus discarding what is incorrect, gradually arrives by induction at a more precise definition. Here the pupil, having the evidence before him, may judge for himself as to the value of the decision ; and if he be satisfied of this, he will fix the definition in his memory with much greater certainty than if it had been simply communicated to him on the mere assertion of any lexicographer. Yet even this is of inferior moment, compared with the advantage of habituating the mind to independent investigation. But if the utility of Dumesnil's work is diminished by the brevity essential to its character, Dr. Crombie has still more impaired the value of the *Gymnasium* by the unreasonable length to which he has carried many of his articles. Thus six octavo pages are employed in pointing out the distinction between *reperire* and *invenire*. As many are devoted to *metuere* and *timere*. *Grandis* has nearly two pages to itself. The four words *peto*, *rogo*, *posco*, *postulo*, are allowed five pages. *Sal*, *dicacitas*, *facetiæ*, constitute the title of an essay upon which above nine pages are consumed. With equal extravagance, nearly ten are taken up with a discussion upon *quoad* and *quod ad*, and six are assigned to *candidus* and *albus* ; whilst, by way of compensation, *ater* and *niger* in a different part of the book devour almost three more. In other cases, where the articles are of a more moderate compass, a similar effect is produced by repetition ; and it is scarcely enough to reply to this, that repetitions are necessary for the assistance of the young student ; a simple reference in three words would fully answer this object.

The exact discrimination between words apparently equivalent involves so many niceties, that no two persons can advance far into such inquiries without disagreeing. Thus whilst we are ready to assent to a majority of the definitions given by Dr. Crombie, it will scarcely be thought extraordinary, if on some points we think he has been less successful in his labours. In the discussion on the words connected with the notion of cutting, it is objected to Dr. Hill, who considers that *cedere* implies *severity in the blow*, that this observation is inconsistent with *cedere ferula* of Horace, and the phrases, *cedere femur, pectus, frontem*, in Quintilian. Our notions of the violent action used by the ancient orator will not allow us to admit the inference from the three last phrases, and as to the first, we may appeal to the authority of any school-boy, whether the use of the ferula is incompatible with severity in the blow. In the passage of Horace referred to, the emphasis lies not upon *cedas* but *ferula*:—*Nam ut ferula cedas dignum majora subire verbera, non vereor*.

The section upon *sino, patior, permitto*, appears to us deficient in reference to *permitto*, which signifies not merely 'to suffer,' 'to permit,' 'to give leave,' but 'to leave a matter *entirely* at another's disposal.' The very passages quoted by Dr. Crombie confirm this, and the usual power of the preposition accounts for it. If, indeed, we examine the primitive meaning of the word, it signifies 'to let go entirely,' that is, 'to abandon all control over anything.' It is in this very way that, while *cedo* in its first sense signifies 'to go,' *concedo* obtains the meaning of 'to leave the field entirely,' 'to give it up.' If *situs* and *sino* be connected words, and there can scarcely be a doubt about it, the notion of 'to suffer' must have originated in a similar manner. *Sino*, 'to place,' or 'put down,' will easily become equivalent 'to abandon,' and that which is abandoned is of course left at the disposal of others. Thus originally in all these words the permission would be merely negative; but in the case of *permitto*, the intensive power of the preposition, and the usual addition of some 'particular person in the dative—*hoc tibi permitto*—affords a sufficient explanation of the change of meaning from negative to positive permission. In the phrase of Livy—*concitant equos, permittuntque in hostem*—it would be a nice question to decide how far the entire abandonment of the rein is a negative or positive permission. It is certainly very positive in its results.

* Dumesnil quotes this passage to prove that the original meaning of *permitto* is 'to send through.' The words '*in hostem*' disprove this.

One of the greatest faults in the *Gymnasium*, is the neglect of etymological formation, which though not always an unerring guide, is at least a necessary auxiliary in such inquiries. It will not be disputed that *dux* and *duco* are connected, notwithstanding the difference of quantity. Had Dr. Crombie considered this, he would have been more accurate in his distinction between *imperator* and *dux*, which he explains in these words :

'*Imperator* means "the commander in chief"; *dux*, the highest of the inferior officers, having himself an important command. "Præstate eandem nobis ducibus virtutem, quam sæpenumero imperatori præstitistis." In most cases they may be used indiscriminately, &c.'

The passage from Cæsar is quoted apparently on the supposition that *ducibus* and *imperator* are opposed to one another, whereas in fact the antithesis lies between *nobis* and *imperator*. *Dux*, in short, means simply a guide or leader, who of course must be present from the very meaning of the word. The only word opposed to *imperator* in the sense given by Dr. Crombie is *legatus*. The notion that *dux* and *imperator* may be used indiscriminately is, it appears to us, altogether incorrect, *dux* being a generic term, whilst the other title is altogether confined to one who holds the *imperium*. But this is not the only instance in which the aid of etymology has been neglected. The distinction between *comes* and the connected words, (p. 92.) would have been more evident to the student, and at the same time more firmly fixed in his memory, had he been informed of the primitive meaning of the word, one who *goes with* another ; *com-it-ium* being a word of like origin, which stands in the same relation to *com-ire* that *initium*, *exitium*, do to *inire*, *exire*. Again, had *jumentum* been referred to *juvare*, to which it as strictly belongs as *adjumentum* to *adjuvare*, the pupil would have seen that the word 'help' could not well be limited to any particular kind of cattle ; but must include all those animals whose labour man appropriates to his use. The word *ingens* is another instance of the advantage to be derived from this method of examination. The passage quoted from the *Eunuch* (p. 155), is a proof indeed that *ingens* rises in power above *magnus* ; but it does not tend to fix the meaning so precisely as the formation of the word from *in* and *gens*, the latter of which is of course a derivative from *gen*, 'nature,' 'production.' Thus *ingens* would signify 'unnatural,' 'prodigious.' It may, perhaps, be opposed to this, that *gens* being a substantive, an adjective could not be in this manner formed from it. The objection would be equally valid against *ex-pers*,

in-ers, *a-mens*, *de-mens*, *centi-manus*, *ex-sanguis*, &c. &c. But the true way to consider the question, is to look at the element *gen*, which enters into the formation of *ingens*, and to leave the word *gens*, which contains the same element, to its own proper classification and explanation.

In the double series of pronouns given in p. 118 of the second volume*, some improvement would be made by pointing out the etymological connexion between the words, and still more by a better arrangement, and the addition of some other forms to make the list more complete. Thus to commence with the connexion between *quis* and *uter*, the student should be told that they have a common stem, the resemblance being destroyed solely by the loss of the guttural at the commencement of the second word, which still remains in the Herodotean form *χότερος*, and in *ne-cuter* †. The second pair in Dr. Crombie's series should be *alius* (*alis*) and *alter*, rather than *unus* and *alter*; so *nequis* rather than *nullus* should be opposed to *neuter*; and the list would be improved by the insertion of *ali-quis*, *alter-uter*, with the adverbs *unde*, *utrinde*; *undique*, *utrimque*; *ubi*, *utrobi*; *ubique*, *utrobi-que*, &c.

On the other hand, in the few passages where Dr. Crombie has availed himself of the aid of etymology, he has adhered to the awkward system of English etymologists, who can never conceive a root to exist, except as the nominative of a noun, or first person ind. pres. of a verb, or else the infinitive. Thus he deduces *ingenium* from *ingenitus*, as if the existence of this participle were in any way a necessary condition to the formation of *ingenium*. How much more simple is it to consider *gen*, divested of all suffix, as the significant syllable which expresses the notion of 'production,' 'birth,' 'nature,' &c. in the various forms, *gen-itus*, *gen-ui*, *gen-itor*, *gen-etrix*. The shape of *in-gen-ium* is then precisely analogous to *in-cend-ium*, *ædi-fic-ium*; *od-ium*, *con-jug-ium*, *con-nub-ium*, &c. According to the ordinary system, we are not surprised to find Dr. Crombie, like so many before him, treating *mactus* as a compound of *magis* *auctus*. When *magnus* is submitted to the crucible of the German philologist, it is readily found that the basis of the word is *mag* (like the Greek *μαγ*), and the existence of a participial form (*mag-tus*) *mac-tus* presents no longer any difficulty. An English etymologist would altogether fail

* This reference is to the *third* edition. In his last edition Dr. Crombie has omitted the whole passage. Our remarks in page 318 were also made upon that edition.

† Marii Iscriz. Albane n. 148.

in explaining the forms of the comparative and superlative *ma(g)ior*, *mag-sinus*.

In the same section in which *ingenium* is derived from *ingenitus*, we find the following:—‘*indoles* from *inolescere* (per epenthesis literæ *d*).’ What the five last letters of *inolescere* have to do with *indoles* it would be difficult to say. But we object still more to what is contained within the brackets, particularly the use of the quadrisyllable *epenthesis*. If some *foreign*, not English phrase is necessary, *inserto d* has the advantage of brevity. But after all, what explanation is included in either of the phrases? The real solution of the difficulty is perhaps this: that in the older Latin tongue many words had a final *d*, which, in the later language, disappeared; thus, *med* for *me*, *prod* for *pro*, *red* for *re*, *extrud* for *extra*, *ind* for *in* (like ἐνδόν). Upon this principle it is most probable that the *disjunctive* particle *sed*, and the *disjunctive* prefix *se* in *sēpono* (*sed-pono*), *sēparo* (*sed-paro*), &c. are identical. The disappearance of the final *d* is nothing more than has since taken place in the case of the preposition *ad* in all the modern forms of the Latin.

In p. 322 we meet with a very extraordinary derivation:—‘*dubitare** (ex *duo* et obs. *bitere* “to go”).’ Surely Dr. Crombie must have forgotten the little word *dubius*, which seems to have some claims of consanguinity with *dubitare*. An attention to the forms of suffixes enables us in each case to separate *dub* as the stem, *dub-ius* corresponding to *ex-im-ius*, *e-greg-ius*, &c. and *dub-itare* to *quer-itare* *ag-itare*, *im-itari*, &c. That the two words are connected with *duo* we can readily admit. Indeed the *b* may naturally arise from the digamma sound, which so often inserts itself when an *o* is followed by a vowel, as *octo* (ὄγδοος) *octavus*; ὠόν, *ovum*, &c.

Before we leave the subject of synonyms, or, to speak more correctly, those words which are apt to be confounded from an ignorance of their precise meaning and usage, it will be important to examine what Dr. Crombie has said upon the four little words, *hic*, *iste*, *ille*, *is*, which deserve the attention of one who wishes to be an accurate Latin scholar, more than any other words in the language, with the single exception of the relative.

As Dr. Crombie has written so ably on the use of the relative, we had expected to find some useful matter on the subject of these pronouns also; yet, although they form the subject of two distinct articles, besides incidental notices,

* The difference of quantity (*dubitāre*, *bitēre*) is a strong, but not alone a decisive objection.

there is scarcely a single remark upon them that will repay the reader for his time, and there are many observations which appear to us even erroneous. One of the chief causes of the confusion, which runs through Dr. Crombie's remarks upon these words, seems to be an ambiguous use of the term *demonstrative*. He has not attended to the distinction between real and verbal demonstratives, if we may use the terms, between the physical inclination of the head or finger, so as to indicate external objects, and the mere logical reference to the preceding or ensuing words of the speaker.

An attention to this distinction will tend to remove some of the difficulties in the use of these words. Thus *is*, it will be found, is merely a logical demonstrative referring solely to the words of the speaker or writer. *Iste*, on the other hand, is limited to the indication of objects external to the speaker, and among these it is again limited to what concerns the party addressed*. It is, as Valla long ago observed, strictly and solely the demonstrative of the second person. *Hic* and *ille* have a double duty to perform. On the one hand, like *iste*, they are physical demonstratives, and the three together embrace every possible object, *hic* being solely applicable to that which is near or concerns *me*, the party speaking; *iste*, as we have already said, referring to the second person; and *ille*, including all that is remote from both the party addressed and the party addressing. *Hic* and *ille* again are demonstratives of time as well as place, the former embracing the recent and the present, the latter alluding to what is remote, whether in the past or future. Lastly, *hic* and *ille* being thus serviceable in distinguishing external objects, the speaker or writer has availed himself of their power to discriminate between the different words that form the subject of discourse. Here they appear to invade the province of the merely logical demonstrative *is*. Yet though some ground is common to both *hic* and *is*, and even to *ille* with *is*, they have for the most part all three their separate domain. Thus, in the first place, *hic* and *ille* may both refer to what precedes. The former, however, is limited to what immediately precedes, and must occupy a very early, if not the first place in its sentence; *ille*, on the contrary, is applicable to any thing preceding, provided it did not *immediately* precede. To justify the use of *ille*, there must always be an intermediate object to which *hic* is applicable. There is no limit, however, on the other side to

* The Eton grammar contains the same doctrine, but it is expressed in Latin; it is learned merely by rote, and the thousands who are compelled to gabble it, are therefore entirely ignorant of the rule they have repeated some hundred times.

the distance of the object, provided, of course, that when it is very remote, it possess an importance in itself sufficient to bring it readily to the reader's notice, when thus indistinctly referred to. As *ille* is referable to so great a compass, it is essential to perspicuity that the magnitude of the object should be proportioned to the distance; a demonstrative can only point at what lies *in conspectu mentis*. Again, while *hic*, we are still speaking of logical demonstration only, is referable to what has just come from the pen, *ille* may be opposed to it in another direction, and introduce some new matter. Cicero makes great use of these two words in his letters in a transition from one subject to another—speaking of what he is quitting under the form *hic*, introducing the new subject by *ille*. Thus, in the letter to Appius, 3. 6., he concludes one complaint thus:—‘*Horum ego sermone non movebar,*’ and then introduces another, ‘*Illud (vere dicam) me movet, in tanta militum paucitate abesse tris cohortes,*’ &c. Lastly, *hic* itself may refer to what follows: but then it must descend from its prominent position at the commencement of the sentence to occupy a place equally emphatic, either at the very end of the sentence, as (Att. 5. 8.) ‘*Summa erit hæc: statues, &c.*’ or near the end of it, as, (Att. 5. 10.) ‘*Sed tu aliquid de me ipso scire fortasse mavis: hæc sunt: Adhuc sumptus, &c.*’ or (Cæsar, B. G. 3. 7.) ‘*Ejus belli hæc fuit caussa.*’ In short, the sentence will be in the inverted form, the whole predicate, or a considerable portion of it, preceding the demonstrative and the verb.

Having thus considered *hic* and *ille* as opposed to one another, it remains to contrast the use of them with that of *is*. One of the main duties of this little word is to act as a mere antecedent to the relative. In such case *ille* can never perform the part of a substitute; and the employment of *hic* for this purpose must be confined to those cases where the relative clause precedes, so that here, too, *hic* supports its ordinary character of referring to what has just been mentioned. Thus Cæs. B. G. 7. 77. ‘*Quid aliud volunt, nisi invidia adducti, quos fama nobiles potentesque bello cognoverunt, horum in agris considerare?*’ We could not say, ‘*horum in agris considerare quos fama nobiles cognoverunt,*’ at least not if a mere antecedent to the relative be intended. For it is not pretended that *hic* and *ille* are never used in connexion with a relative; thousands of passages would contradict this; but that when so used, they have a meaning independent of the relative, which is not the case with *is*. Thus, if it be worth while to illustrate so simple a matter by examples (and it is worth while when so many,

otherwise good, scholars err in this point), '*is qui pugnât*' means 'the combatant,' or 'a combatant' (accordingly as he has been mentioned, or not mentioned before); while '*hic qui pugnât*,' '*ille qui pugnât*,' signify respectively '*this combatant*,' '*yonder combatant*.'

Although we have dwelt on this subject at a greater length than many may think suited to the importance of the question, yet having gone so far, we will venture upon a few more remarks, to meet some objections that will arise in the minds of those who observe and think for themselves. In the first place, it should always be kept in view that the text of the very best edited Latin author necessarily contains many errors, which, in the course of so long a period, must have crept even into the best MSS., to say nothing of that large class of errors which are due to the neglect of the modern editor. With other words this point may sometimes be disregarded without danger; but when words occur many thousand times, as must be the case with the pronouns, if we include only the best writers of Latinity, it cannot but have happened that some of these passages have undergone the common fate of corruption. The only safe way then of examining the present question is to be guided, not by solitary instances, but by the ordinary usage. Above all, particular care must be observed in reference to the nominatives and datives plural of *is*. Our grammars furnish *ii* and *iis*; but it is very questionable whether such words were ever used by the best writers. At any rate, it is certain, as Zumpt* has observed in his grammar (sixth German edition, p. 122), that in nine places out of ten, where our editions give these forms, the MSS. have *hi* and *his*. The two *i*'s were certainly not pronounced separately by the Romans, and if a contraction be allowed, the form of the nominative at least becomes a little ridiculous. It seems not unlikely therefore that the two cases were borrowed from *hic*. Thus in B. G. 2. 1. Cæsar has, 'a potentioribus atque *his*, qui ad conducendos homines facultates habebant, &c.,' where *his* has simply the power of *is*, *ea*, *id*, being a mere antecedent. At the beginning of the very next chapter, where the *text* of Oudendorp has *iis*, the note is this; '*his* MSS. plerique.' But in this last case the meaning of the word is such that *hic* or *is* may occupy the place. On the other hand, in B. G. 7. 77., we find, 'Si *illorum* nunciis confirmari non potestis, *iis* utimini testibus;' where the strong antithesis between *illorum* and the word before *utimini* renders *his*

* This does not appear in Mr. Kenrick's translation; perhaps because it is only found in the later German editions.

necessary; yet, *if* we may trust the silence of Oudendorp, every MS. supports the text; but that critic is not always careful to mark the varieties in regard to these little words. See B. G. I. 21. Again, there are passages where *ille* appears to be used in a sense which would require the nearer demonstrative pronoun. We have a passage of this kind in the 83rd chapter of the same book:—‘His copiis Vergasillaunum, propinquum Vercingetorigis, praeficiunt. *Ille* ex castris, &c.,’ where the pronoun refers to Vergasillaunus; but there is, in fact, a change of subject. ‘The four commanders-in-chief entrust the command of this expedition to Vergasillaunus. Upon this the person so appointed,’ &c. The use of *ille* to represent the new subject is precisely in accordance with its power; and it is the word invariably used by Virgil, in his beautiful similes and elsewhere, where attention is turned to the opposite party, corresponding almost precisely to our phrase, ‘the other.’

To return to the *Gymnasium*, we find in the first volume (p. 38) a special article on the distinction between *hic* and *ille* when referring to two things already named. While Dr. Crombie assents to the ordinary and correct doctrine, that *ille* refers to the more *remote*, and *hic* to the *nearer* object, he adds, ‘this distinction however is not uniformly observed by classic writers;’ and he supports this by a number of references, beginning with ‘Vidi Hectorem et Achillem, hunc Trojanum, illum Græcum. Cic. pro Rosc.’ On first reading this sentence, it appeared to have but little relation to either of the speeches, ‘pro Roscio Am.’ or ‘pro Rosc. Com.’ The fact accordingly is, that neither contains the passage. Dr. Crombie has been misled in his examination of Sanctius, by whom the above passage is quoted (wherefrom, we pretend not to say); and immediately *after it* a passage from the ‘*pro Roscio comoedo*.’ The reference lying between the two quotations belongs to the second, as may be seen by attention to the punctuation. But had the doctor given the real passage from Cicero, there would still have been no difficulty. The passage is this, ‘Quid est quod negligenter scribamus *adversaria*? Quid est quod diligenter conficiamus *tabulas*? Qua de causa? Quia *haec* sunt menstrua, *illae* sunt aeternae: *haec* delentur statim, *illae* servantur sancte, &c.’ The explanation is simply this,—it appears, from the context, that Cicero was calling for the *tabulae* (*ledger*) of C. Fannius, who would only offer his *adversaria* or *day-book* for inspection. The book of *adversaria* then was possibly in Cicero’s hands, or at least in court, the other was kept back; *hic* and *ille* therefore are here *physical*, not *logical*

demonstratives. The next quotation, from Hannibal's speech to Scipio, in Liv. 30, 30, is of the same nature. The 'pax in *Scipionis manu*' may be considered as present when compared with the '*sperata victoria in Deorum manu*.' Dr. Crombie gives a second reference to Liv., viz. 23, 29; but we cannot find the passage alluded to. There is not time, however, to go farther: we will simply observe, that the distinction between *hic*, *ille*, *iste*, in p. 41, requires some better proof than what is there produced; and the statement, made in many parts of the book (vol. i., p. 163—vol. ii., pp. 23, 35), that *qui* has the power of *et ille*, is at variance with the power of *ille*. It should be *et is*.

We will now proceed to the second subject in our classification; viz., the laws of construction, and especially the use of the moods and tenses. In this department we could not point out a writer who has done more to facilitate the progress of the Latin student than Dr. Crombie. His merit, in this respect, is so well known, that it would be idle to refer to any particular parts of the *Gymnasium* in proof of it. Nearly all that he has written on the subjunctive mood, appears to us at once both correct and valuable; but when we say this, we must make a reservation in reference to the use of the subjunctive with *si*, *utinam*, and other particles of a like nature. The section beginning in the 325th page of the second volume, is expressly upon the mode of rendering 'would' and 'would have'; and the very first example quoted—'*Si reliquisset, iniqui dicerent*'—is translated, 'If I had left him, malicious men *would* say;' whilst, in the same page,—'*quamobrem uteretur eadem confessione T. Annius*'—is expressed in English thus:—'*Milo, therefore, would have made the same confession, &c.*' And still farther on,—'*What would you do, having such a slave?*' is given as the translation of '*Quid facias, talem sortitus servum?*' There is an inconsistency in such translations, which is a sufficient proof of inaccuracy. It is scarcely likely that the English term '*would*' may be rendered indifferently by the present or imperfect subjunctive. It is equally improbable that the Latin tense in *eret* may at one time be expressed by '*would*,' at another by '*would have*.' There are many other passages besides those quoted above, in which Dr. Crombie has translated with the same disregard of the tense; for instance, '*legerem*' (p. 24), '*tenerem*' (p. 26), '*clamarem*' (p. 229), '*vellesne*' (p. 283), '*iremus*' (vol. ii., p. 118), '*esset*' (p. 340), '*legerem*' (p. 335). We are aware that all our ordinary school grammars err in this point; and we should not have been so much surprised at finding Dr. Crombie in

error, had he not himself, in the first volume of his work, most clearly pointed out the true idiom, and guarded others against the very mistake into which he has himself fallen. We will quote his own words :—

‘ In clauses introduced by *if*, or *as if*, implying a negation of the proposition expressed, present time, in English, is denoted in the conditional clause by the preterite tense, and past time by the pluperfect. When I say, “ If I *have* the book, I *will* send it,” the meaning is clearly dubitative; and the expression implies, that I am uncertain whether I have it or not. When I say “ If I *had* the book, I *would* send it,” the meaning is, that I have it not; and the conditional clause, here equivalent to a negation, is expressed in the preterite tense, though the same thing be implied, as in the preceding sentence. If past time is to be denoted, I say, “ If I *had had* the book, I *would have* sent it.” Here the pluperfect is employed.

‘ Thus also with “ *as if*.”—He fights as if he “ *contended*,” or “ *were contending*, for his life.” Present time is signified, and the two actions are evidently contemporary; yet the former verb is in the present, and the latter in the preterite tense. “ He fought as if he *had contended*,” or “ *had been contending*, for his life.” Here also the two actions are contemporaneous, and past time is implied; yet the former verb is in the preterite sense, and the latter in the pluperfect. This is not the case in Latin. The first of the two sentences would be rendered thus, *Pugnat quasi pro vita contendat*. The actions, being contemporary, are each expressed in the same tense; and time present being meant, the verbs are put in the present tense. The second sentence would be thus rendered, *Pugnavit quasi contenderet*. Here also the actions are represented as contemporaneous and past, and the verbs are each in the preterite tense. When the actions are not contemporary, the prior is expressed in the preterite tense, if the other be expressed in the present; and if both actions be past, the subsequent action is expressed in the preterite, and the one preceding it in the pluperfect.’—vol. i. p. 52.

To the above admirable exposition of the Latin and English idioms, we will add, that the same remarks are applicable to many interrogative sentences. Thus, ‘ *vellesne*,’ ‘ Would you have wished?’ ‘ *Quid facerem*,’ ‘ What ought I to have done?’ But ‘ *quid faciam*’ (subj.) ‘ What shall I do?’

The passage from Horace, referred to in page 340 of vol. ii., is another specimen, in addition to those already given, where Dr. Crombie has neglected his own principles. Stated, indeed, as he there has it—‘ *Dispeream ni summosses omnes*’—it seems to include two tenses inconsistent with each other: but, in fact, the tense of *submosses* is not dependent upon *dispeream ni*. Even supposing those words to be omitted, *submosses* is still in the tense and mood required. The whole sentence, as it stands in Horace, the reader will recollect to be,

Haberes

Magnum adiutorem, posset qui ferre secundas,
Hunc hominem velles si tradere : dispeream ni
Submosses omnes'—

which may be rendered, 'You would have had a powerful friend to have seconded you, if you had been so kind as to have introduced your humble servant to the family; as I hope to live, you would, ere this, have had the field clear of all your rivals.' By pointing out the advantages that *would have* arisen from such a course, he gives Horace a strong hint to take such a step now. According to the ordinary translation, the request is more direct; but this is altogether inconsistent with the pluperfect *submosses*. Again, the very first sentence in the translation from Livy, which constitutes the exercise upon the potential mood (p. 342), we find, 'No plebeian *would offer* violence to the daughter of a patrician; this libidinous exploit belongs exclusively to the patricians themselves'—given as the English for—'Nemo plebeius patriciæ virgini vim *afferret*; patriciorum ista libido est.' Where the *ista*, by the bye, is neglected in the English, it ought to have been, 'exclusively to you, patricians.' See also the exercise, p. 164, vol. i., in the translation of *sequerentur* and *actum foret*. There is another passage, in reference to *si*, in p. 359, vol. ii., which seems to us to lay down a wrong principle; we mean the assertion, that *si*, 'when used hypothetically, implying merely a supposition, and not a fact, though generally joined with the subjunctive mood, is frequently found with the indicative.' We should have thought the two words, subjunctive and indicative, had changed places through an error of the press, but that we find our author following up his precept by practice, and translating, 'if you do not believe me,' by 'si mihi non credatis.' See the Latin translation of the first exercise.

In p. 65, vol. i., there is another statement, which must have escaped the author's attention. 'But if we say "*quod doceam*," "because I teach," the verb is under the government of the conjunction *quod*; and were it not for this conjunction, the English being indicative, the verb would be put in the indicative mood. In this example, therefore, the verb is strictly in the subjunctive mood, this form being used, not because the sense requires it, for the English is indicative, but because it is subjoined to the conjunction *quod*.'

After what Dr. Crombie has written upon the inconsistency of the English tenses in contingent sentences, and the decided superiority of the Latin in the same, it is not very consistent in him to test the accuracy of a Latin phrase by a comparison

with the English, and to say that 'the sense does not require the subjunctive mood, *for* the English is indicative.' But this is not our present question. We wish to know the authority for the assertion that *quod* governs the subjunctive mood. Cæsar and Cicero at any rate use it with the indicative, of course excepting those cases where it occurs in the *obliqua oratio*, or, what is nearly the same thing, where it expresses a reason alleged or felt by another. But Dr. Crombie is himself fully aware that in these cases the subjunctive mood inserts itself, no matter what conjunction be used, and that the mood therefore cannot be attributed to the conjunction itself. But again, we may correct the author by himself. In page 171 he quotes: 'Minus curo quod operarios eiecisti—quod bene vales gaudeo.' In the same page, indeed, he also produces two cases of *quod* with the perfect subjunctive; and affixes the authority of the three letters *Cic.* to them. It is an inconvenient practice to omit the precise reference, especially in works of criticism. The last passage there given, 'Nihil est quod succenseas,' should be referred to the use of the relative.

In page 70, Dr. Crombie enters upon a discussion whether what is called in some grammars the future subjunctive, really belong to the subjunctive or indicative mood. The question seems to us one of no great importance, and we shall be satisfied with the fact, that, with the exception of the first person, it is impossible to distinguish the so-called future from the perfect subjunctive, for the difference of quantity is utterly imaginary. The fact is, that all the tenses of the subjunctive mood, not excepting even the imperfect, have in certain constructions a future meaning; and it is, therefore, not very surprising that *faciam* should be at once a simple future indicative, and a present subjunctive, or that *fecerit* should also be common to the two moods. We will propose a sentence to Dr. Crombie for his opinion. The following, though not strictly from any Latin author, he will perhaps allow to be in correct idiom: 'Nunc reus est apud Crassum Divitem Vettius de vi; et quum erit damnatus, est indicium postulaturus: quod si impetrarit, judicia fore videntur.' If we understand Dr. Crombie correctly, he will contend that in this passage *impetrarit* is necessarily a perfect future indicative, and that it has nothing to do with the subjunctive mood. Let us now introduce that singular arrangement of tenses, which the Romans used in their epistolary writing, so as to adapt the matter to the period when the letter is read. The exact words of Cicero, without any real change of meaning, are: 'Nunc reus erat apud Crassum

Divitem Vettius de vi : et quum esset damnatus, erat indicium postulaturus : quod si *impetrasset*, judicia fore videbantur.' Here *damnatus esset* and *impetrasset* appear decidedly to have an indicative power, and yet no one will deny that they are also connected with the subjunctive mood.

In the otherwise admirable chapter upon the *obliqua oratio*, vol. ii. p. 250, there seems to be some inaccuracy from an inattention to the two distinct forms into which that mode of expression divides itself—the *present* and the *past* oblique. The distinction is so well marked at times in Cæsar's Gallic War, and the sudden transition from the past oblique to the present adds so much to the liveliness of the speech, that it is well worth while to attend to the difference. Thus in the forty-fourth chapter of the first book, part of which is quoted by Dr. Crombie, the speech begins in the past oblique—*Multa prædicavit : Transisse, &c.*, which is continued until the threat is naturally expressed in the more lively language of the present—*Si iterum experiri velint, iterum paratum sese decertare*—and this time is continued to the paragraph ending in *defenderit*. From *se prius* to *usos esse*, we have again the past. At *Debere* once more the present recurs, but only again to give place to the past, which runs through the conclusion of the speech from *Id se ab ipsis* to *confecturum*. It is of course only in the subjunctive moods of the Latin that the distinction can be marked; but our own language has throughout a set of tenses proper to each. Thus the phrase—'Non minus libenter sese recusaturum populi Romani amicitiam quam adpetierit'—which is translated, 'he *would* refuse the friendship of the Roman people, no less willingly than he *had* courted it,—would be more correctly rendered by 'he *will* refuse,' and 'he once courted it.' To justify the other translation, we ought to have had *adpetiisset*, and in the earlier part of the sentence *remitteretur*, together with *subtraherentur*, for the corresponding presents, as Cæsar gives them.

Another point which seems to us worthy of notice, is the habit of explaining the use of different cases by supposing certain prepositions to be understood. There seems to be altogether a want of philosophy in this; for what after all are the cases of a noun but compounds, of which one element marks the simple meaning of the noun, and the other expresses its relation to the sentence, or part of the sentence in which it appears? The *m* attached to the end of *Roma*, in order to express what is barbarously called the accusative case, is in substance and energy itself a preposition, though its position *after* the noun will not allow us to use the name. Had it been called a post-position, it would perhaps have

met with more respect. Be this as it may, the final *m* really corresponds to our word *to*, which *we* happen to place before our noun, and *Roma-m* means, without any aid of words understood, *to Rome*. Similar reasoning will of course apply to the other cases, and there is not only no occasion, but it is worse than useless to explain *Venit hora tertia* by supplying *in*—*Mansit paucos dies* by means of *per*—*urbe capta* by *ab*—*eo ita loquente* by *in*—*Multo labore* by *cum*—*Die quarto* by *in*—all of which pseudo-explanations occur in different parts of the *Gymnasium*. Another plan is to appeal to certain mystical words, which appear like magicians in the grammatical world, changing the whole into a kind of fairy-land. At one moment by the wand of a *paragoge*, *ego* is metamorphosed into *egomet*. Then by command of an *Atticism*, a vocative *macte* is called upon to play the part of a nominative. At another time *epenthesis* wields the magic sceptre. But to be serious, can any one really believe that the use of five or six hard words, borrowed if possible from the Greek tongue, can afford any just explanation of grammatical difficulties? In the case of *macte*, we see no other alteration than what has taken place in the pronouns *ille*, *iste*, *ipse*. The final *s* of the nominative being omitted in pronunciation, was dropped in writing, and *ipsus*, *istus*, *illus*, losing their terminal consonant, the short vowel was as usual represented by that convenient and indistinct little sound, a short *e*. That the vocative has grown in the same way out of the nominative we will admit, but not the converse. The loss of the final *s*, which is the true characteristic of the nominative, is not confined to these words. Nearly all the nouns of the first declension, and many of the third, have undergone the same change. In Greek, too, the same variation may be observed, especially in Homer, as for instance the *νεφεληγερέτα Ζεός*. But it will, perhaps, be better not to venture into this quarter, or else some objector will overwhelm us with his explanations of *Boeotice*, *Poetice*, *Aeolice*, &c.—a new class of monsters from which Latin criticism is fortunately free.

Not unlike the use of the hard Greek terms above is the frequent introduction of the expression '*elegantly*.' Thus '*the ablative absolute is elegantly turned into another case*.'—'*Cum* and *dum* are *elegantly* omitted.'—'*Ne* is *elegantly* used for *ut non*.'—'*Nequis* *elegantly* for *ut nemo*.'—'*Ni* for *si non*'—and lastly, (but not because we could not carry the list farther,) '*the pluperfect subjunctive is sometimes used elegantly in oblique sentences*.' From expressions of this kind, a student will naturally infer that the non-elegant

phrases are at least not incorrect, whereas in most of these cases they are positively at variance with the usage of the language; and what is called elegant, has the still higher merit of being a correct, often the only correct, phrase.

The order of words in Latin, though a subject of no great difficulty, is so utterly neglected in almost every school, and at the same time is so important a part of the language, that we cannot pass it by without remark. In this, however, as in other parts of the *Gymnasium*, Dr. Crombie while he may claim credit for a distinct exposition of some of the main principles, must also plead guilty to the charge of repeatedly, nay almost uniformly, violating the very laws he himself has laid down. 'In Latin,' observes Dr. Crombie, 'the variety of termination in nouns and verbs enables the writer or speaker to place the words in whatever order his reason, his feelings, or his imagination may suggest.' Again he says: 'The starving wretch beholding a piece of bread would not say, *Da mihi panem*, but *Panem mihi da*. This is the natural order—the order, in fact, which if the language permitted, the feelings of every man would irresistibly prescribe. When Nisus, in his impatient eagerness to save the life of his friend, exclaimed,

"Me, me, adsum qui feci, in me convertite ferrum,"

he spoke a language consentaneous to his feelings, in a moment of the most agonizing apprehension.' The first half of page xxxi in the preface is equally distinct and important. It is somewhat singular after this to find such a sentence as the following: 'If the words of one clause are kept distinct from those of another, they may be interchanged among themselves as the writer may think fit. Thus, *Juvenem ego vidi qui seros amores desisset*, or *Ego juvenem vidi, qui seros desisset amores*, or *Vidi juvenem ego, qui desisset seros amores*.' Against any such licence we must most decidedly protest; nay, we are ready to contend, that the order of Latin words admits of being reduced to principle, as strictly as the order in our own, or any modern tongue. It is true, that occasionally one or two words may be placed indifferently one or another first; but the same liberty is also allowed in every language. Questions, however, of this kind are more easily decided by reference to examples; we will, therefore, proceed to the last division, English passages given by Dr. Crombie for translation into Latin, together with the *Clavis*. 'These exercises,' we quote from the preface, 'though chiefly extracted from the Latin classics, are not to be regarded as mere translations. He (Dr. Crombie) has abridged the original wherever it was necessary, in order to adapt the length

of the exercise to the scholar; and he has on the contrary occasionally introduced passages which might serve to illustrate the critical observations.' Had there been any system of arrangement in the critical observations of the *Gymnasium*, it would have been some excuse, though a very insufficient one, for the introduction of original passages, where the memory might fail in suggesting to Dr. Crombie appropriate examples from ancient writers. As it is, we have simply to condemn the presumption, we might almost call it, of giving modern Latin as a guide in composition to the student. But Dr. Crombie has gone much farther than his preface would lead one to think. We have compared a considerable number of passages in the *Clavis* with the text of Cicero, Livy, and Cæsar, from whose writings they have been evidently borrowed; and we have not found one single paragraph where the two agree. Nor can Dr. Crombie plead that the necessity of abridgment has occasioned the alteration, for in many of these passages the sentences in the English exercise are as full as in the original Latin. The liberty which Dr. Crombie has thus assumed, is one which ought not to be allowed to the most perfect Latin scholar that has appeared since Latin ceased to be a spoken language. Nay, it has always been thought prudent to restrict the young student to the study of the Latin language, as it appears in writers not later than the Augustan age. The result of Dr. Crombie's imprudence is such, that every page, almost every sentence of the *Clavis*, is in some respect or other at variance with the idiom of the Latin language; more especially with the principles which govern the order of words. In this condemnation, we mean not to pass any other censure on Dr. Crombie's latinity, than would be applicable to the Latin of any other modern whatever. All we say, and it is fully sufficient for our argument, is, that the latinity of Dr. Crombie is very inferior to that of Cicero. This general statement of the want of judgment shown by Dr. Crombie must be almost sufficient for the reader; we will, however, confirm our assertions by a few passages from the *Clavis*. In page 21, we have an abridgment from Livy, 2, 12, of the story of Mucius Scævola. His short address to the senate is given by Livy in these words:—*'Transire Tiberim, inquit, Patres, et intrare si possim, castra hostium volo; non praedo nec populationum invicem ultor. Majus, si Dii juvant, in animo est facinus. Approbant Patres: abdito intra vestem ferro proficiscitur.'* The rival version of Dr. Crombie is:—*'Patres, Tiberim transire volo, et si possim hostium castra inire, attamen haud praedo sed patriae liberator. Praeda non mihi est in animo; si Dii juvant, majora*

mente agito. Patres consilium approbant; adeoque, gladio sub veste abdito, proficiscitur. The brevity in the first place is on the side of the original; and secondly, in the order of words how infinitely superior is Livy! The two words, '*Transire Tiberim*' at once open the intentions of the youth, as far as he intended they should be known. The word *majus*, which alludes to the more secret part of his intentions, occupies a position worthy of it at the beginning of its clause, and still farther is it strengthened by the insertion of the parenthetic *si Dii juvant*, while the expression *in animo* gains the emphasis it requires from the insertion of the enclitic *est* immediately after it. Dr. Crombie on the other hand, independently of other inelegancies, has destroyed the vigour of the passage by his numerous conjunctions, *attamen, sed, adeoque*. The phrase too '*Praeda non mihi est in animo*,' is somewhat ludicrous from the position of the negative before *mihi*, and of *est* after it, for the power thus conferred upon the pronoun is not very complimentary to the senate: 'Booty is not an object with *me*, as it is with *you*.' Before we go on, it may be observed, that Dr. Crombie in his introduction (p. xlviii.) has not fully stated the law for arranging antithetical words, when he says, that they should be as close as possible together. He should have added, 'or else as far apart as possible,' that is, the one at the commencement, the other at the end of a clause; for, to quote his own words, (p. xxxii.) 'the most conspicuous words in every sentence are the first and last. By the former our attention is excited; and on the latter it rests.' We shall now again see the superiority of Livy over Crombie. The former has (where Mucius addresses Porsena)—*Nec ad mortem minus animi est, quam fuit ad caedem*: while the latter gives us: *Nec minus paratus est animus ad mortem ferendam; quam ad te fuit interficiendum*. In the very next line, the contrast is still more unfavourable to Dr. Crombie: *Et facere et pati fortia, Romanum est*, says Livy; the other, dropping the all-important *et*, and placing *fortia* where it is altogether inadmissible, '*Facere et fortia pati Romanum est*. Lastly, when the Roman thrusts his hand into the flame, how superior is the *En tibi ut sentias* of Livy to the tame *Vide* of Crombie!

In the passage (pp. 23, 24, of the Clavis) abridged from Livy 8, 7. on the death of T. Manlius, we see similar errors, but we will merely quote the phrase, '*Provocatus a Tusculano interfeci, et tibi spolia attuli*,' to observe that the last word is both badly chosen and in the wrong tense. Livy has *porto*. We may be allowed also to ask upon what principle the words, especially *quid* and *peccatum*, are arranged in this

sentence:—*Itaque, ne respublica ex tuo facto quid capiat detrimenti, peccatum capite te luere oportet.* In more than one of the passages already quoted, it has been observed how unfortunate Dr. Crombie is in the position of antithetical words. The following, with many others, might be added to the list:—Clavis, p. 99, ‘*Spernere quam regnum accipere.*’—p. 50. ‘*Nec certamen fuit de vita sed de imperio.*’—p. 81. ‘*Anne copiae vobis imminutae sunt, an illorum auctae?*’—p. 108. ‘*Alii quam eum alere.*’ The necessity for brevity renders it impossible to explain our meaning at length. We will merely state that ‘*regnum,*’ ‘*certamen fuit,*’ ‘*copiae,*’ ‘*eum,*’ in their several sentences occupy places to which they have no claim. Another general-principle which Dr. Crombie has forgotten to observe is the law regarding the possessive pronouns (and we may include with them genitives in general); we mean, that when emphatic, they precede their nouns, and the contrary when without emphasis. There are many errors, too, of a rhetorical nature which we should not have expected from Dr. Crombie, judging from the elegance of his English style. We may, in particular, point out a passage from the speech of Hannibal to Scipio, where the rhetorical beauty of the original, ‘*jam aetas, jam secundae res, jam adversae, &c.*’ is destroyed in Dr. Crombie’s version by the change of the first clause into *nunc senem, &c.* The whole of this beautiful speech, we may add, is much disfigured by the variations introduced by Dr. Crombie. Much of this indeed may be owing to his English version, which, in many parts, is loose and inaccurate, and gives neither the spirit nor meaning of the original. In the second sentence, for instance, Hannibal, after congratulating himself on having to address such a man as Scipio, observes, that Scipio, too, has reason to be proud of having Hannibal in such a situation before him. In the original the expression *tibi quoque* occupies a position suited to this antithesis; but in Dr. Crombie’s English translation this connexion between the two sentences disappears, and again his retranslation into Latin has the inconsistency of retaining *tibi* emphatically at the commencement of the sentence, and at the same time omitting *quoque*. But above all, the Latin of Dr. Crombie is remarkable for an inelegant, we may even say, incorrect, use of the little word *et*, which he often inserts when not wanted, and omits when necessary. More than one instance of such errors occur in the very speech we have been referring to. Thus, in Livy, we have *ut et vos Italiae et nos Africae imperio contenti essemus*; but in Dr. Crombie, *ut vos Italiae, &c.* In

Livy we have *quod ego fui ad Trasimenum, ad Cannas, id tu hodie es*. Dr. Crombie's version has *et ad Cannas*. We might point out four more examples in the speech of Hannibal and Scipio's reply. The faulty insertion of *et* is particularly remarkable in those places where partitive phrases occur. The very title-page affords an instance of this, where *partim datæ, partim redditæ*, without any conjunction, would be more consonant with the practice of the best Latin writers. In the same way we would propose the omission of the conjunction in the following passages:—p. 13.—*Aliud dicit et aliud cogitat*. p. 69.—*Ex Europa in Asiam et ex Asia in Europam transis*. p. 81.—*Flumen Dubis pæne totum oppidum cingit, et reliquum spatium mons continet*.

The questions that arise in the examination of the *Clavis* are so numerous, that we have not room to enter fully upon them; and we are afraid that our condemnation of the whole may be thought to require more evidence than we have produced. This fear, however, will not induce us to soften that condemnation, for we are sincerely of opinion, that, as an exercise-book, Dr. Crombie's *Gymnasium* will be found to be exceedingly injurious to a pupil's progress. But had there been no other objection, the very price of the work must always be an obstacle to an extensive use of it in schools. That this evil, however, might be remedied we have no doubt; for, to say nothing of the useless repetitions already noticed, without the omission of a single word the two volumes might easily be reduced by a more economical form of printing to the compass of one, and that not a large octavo volume. We have compared, for instance, the amount of letterpress in the two volumes of the *Gymnasium* with that in the *History of Greece*, published by the Society for the Diffusion of Useful Knowledge, and the result is, that the latter work, with its two hundred and ninety octavo pages, contains more words than Dr. Crombie's two volumes of 833 8vo. pages.

SCHOOL POETRY.

The Speaker, or Miscellaneous Pieces, selected from the best English writers, &c. by William Enfield, LL.D. Genuine Edition.

Beauties of Eminent Writers, selected and arranged for the Instruction of Youth, by William Scott. Revised by William Angus, A.M. Edinburgh. Fourteenth Edition.

Principles of Elocution, by Thomas Ewing, Edinburgh. Thirteenth Edition.

The National Reader, a Selection of Exercises in Reading and Speaking, by John Pierpont, Boston, 1828. Re-edited by E. H. Barker, Esq. of Thetford, Norfolk.

Classical English Poetry, for the use of Schools and Young Persons in general, by William Mavor, LL.D. A new edition, revised and improved.

Selections from the British Poets, commencing with Spenser, and including the latest writers, with Select Criticisms from approved authors, and short Biographical Notices, compiled by John Bullar, Southampton.

Specimens of the Lyrical, Descriptive, and Narrative Poets of Great Britain, by John Johnstone, Edinburgh.

Specimens of Sacred and Serious Poetry, by the same.

Selections from the Poems of William Wordsworth, Esq., chiefly for the use of Schools and Young Persons, by Joseph Hine.

IF there was any reason in the saying of the philosopher*, that he cared not who should make the laws whereby a people were governed, so that he might be allowed to compose their popular ballads, then assuredly it cannot be a subject of indifference what books of poetry are used to assist in forming the characters of the rising generation.

The personal experience of every one offers abundant proof of the tenacity with which the memory retains impressions made through the imagination at a period of life when this faculty is the most vivid. These impressions are then not only received unquestioned by the judgment, but continue, in despite of its dictates, to influence the mind, long after it has acquired a degree of discernment that would lead to their rejection, if then for the first time presented. The state of mind which the author, above quoted, considered as actuating the mass of a nation, is strongly analogous to that possessed by educated youths during the important period of their lives, when, having emerged from the state of mere childhood, they have not yet attained the control over their imaginative impulses.

Under this impression, we have thought that a few pages of this Journal may be not unprofitably employed in conveying some general remarks upon the extent to which an early acquaintance with poetry may be rendered subservient

* Andrew Fletcher of Saltoun.

towards refining the taste, imparting a relish for the graces of correct elocution, and even in improving the moral character. In the course of these remarks, and with a view to render them practically useful in conducting the business of education, we shall take occasion to examine some of the more popular among the books of poetical extracts, which are principally used in schools, or which are more particularly recommended to the notice of young persons.

It is scarcely necessary to carry back this examination so far as to the regions of the nursery. Even when the now justly-contemned ghost and giant stories held undisputed sway, and were considered as the legitimate weapons whereby its inmates were to be by turns incited and restrained, but little mischief could have resulted from their use. That mind must have been weak indeed which did not very early work out its perfect deliverance from the thralldom of such absurdities. But in this department of education—perhaps because the absurdity was the most glaring—the reformation has been earliest effected, and is already such as to satisfy all but the most fastidious impugnors of nonsense. Puerilities are indeed still occasionally to be found in our nursery rhymes, and all the caterers for infant minds may not yet have discovered the fact, that perfect simplicity of expression is attainable without adopting those puerilities; but any thing grossly and palpably absurd is now more rarely allowed an entrance into our nurseries.

It is to youths whose minds are awakening from the dreams of childhood, whose imaginations are kindling with the glow of enthusiasm, but whose powers of reason are yet too weak to sufficiently temper and chasten their feelings, that the study of poetry offers peculiar attractions; and it is precisely with such that according as the models and examples presented to them are or are not judiciously selected, that study may prove an instrument of much good or evil in the formation of character. A youth of ardent temperament, whose taste has already been somewhat formed by an acquaintance with the better class of prose compositions, can hardly fail to have that taste refined by acquiring a competent knowledge of our standard poets. As a means of imparting this knowledge, the judicious parent or instructor will not hesitate to avail himself of some well-chosen selection, rather than place entire works in the hands of his pupil; and this course will be chosen, as much with the view of bringing together for exemplification and contrast the various beauties of style and sentiment exhibited in different authors, as of excluding all passages whose tendency is gross or demo-

ralizing : it being too frequently seen that the noblest sentiments, the most refined poetical taste, and the purest morality, are associated in the same volume with meanness, ribaldry, and vulgarity. In thus recommending a selection from the works of our poets for the use of students, we must not be suspected of sanctioning a similar course with regard to other branches of knowledge. The cases, in fact, are wholly dissimilar, since much of the poetry which we would wish to read has no particular connexion with other portions of the volumes from which it is taken. But were it otherwise, such an inconvenience would be more than counterbalanced by the advantage on the score of morality to which we have here adverted.

To produce all the good effects which this course of study may be rendered capable of yielding, it will not be enough that poetical compositions, however excellent, be merely placed in the hands of the scholar, or that the instructor should content himself with hearing a certain number of verses periodically read by his pupil ;—a task which we are well aware may be performed with great propriety of emphasis and intonation, while, at the same time, the reader continues insensible to all the real beauties of the author. To produce any lasting or beneficial impression, readings of poetry should be accompanied by remarks, both critical and explanatory, on the part of the tutor : peculiarities and beauties, whether of language or sentiment, should be pointed out ; imperfections must be noticed ; and the style of one author placed in contrast with that of another. By such means the mind of the pupil will be opened, his critical perceptions will be awakened and exercised, and his taste and judgment cannot fail to be improved.

We are aware that the course of study here pointed out will, by many persons, be considered of little value, and some will deem it even worse than useless, if allowed to interfere with what are generally called the more solid branches of education. It appears to us, however, that such an opinion will hardly bear the test of examination. If it be the most important purpose of education to fit its objects for passing through life with credit to themselves, and with advantage to society—compared with which mere learning, considered as an end, must always appear of secondary value—will not that purpose be facilitated by means of a study which at once refines and elevates the mind, and imparts a readiness in employing appropriate and pleasing language ? How much does a good reception in society depend upon an agreeable address ! A man of real talent

will no doubt make his way in the world by the force of his intellectual powers, although he should not number among his accomplishments the graces of manner and diction; in the same way, as a giant might be able, through the exercise of his personal strength, to remove obstacles from his path, where ordinary mortals must needs call in the aid of mechanical contrivances; but how greatly would even the cleverest man find his course facilitated at the onset by the possession of some intellectual machinery! How materially would his influence, and consequently his means of usefulness, be extended by the power of presenting his thoughts and feelings in an attractive form! Nor is the cultivation of this taste without a high value, if considered merely with reference to the personal feelings of its possessor, who has thus at all times within himself an innocent and unfailing resource for his leisure hours—a soothing consoler amid the disappointments and vexations of life.

How numerous are the occasions wherein it may be of the greatest importance that a man should possess the power of addressing an assembly of people publicly, and without premeditation! and how greatly is the advantage attending that power increased, if he can embellish his address with some of the graces of oratory! To this end a well cultivated taste for poetry would seem to be essential. Some persons, it is true, appear to have received this power as a free gift at the hand of nature,—to have their lips touched with the fire of native eloquence. It would be difficult, we think, to show that men thus gifted have not their hearts imbued with the spirit of poetry; at any rate these instances are rare, while, for the most part, excellence in the art of oratory is attained only by dint of study and continued practice.

To constitute an accomplished orator, a man's mind should be stored to overflowing with poetic imagery; and to make any powerful impression on his auditors, the speaker should possess the most perfect command over his gestures and utterance; and by whom is this so likely to be attained as by one habituated to the recitation of the better kinds of poetic compositions?

To those who aspire to fill stations in the senate or at the bar, or who are destined to become public teachers of religion, how indispensable is it that they should be endued with powers of persuasion. Nor is it merely that they may draw with them the feelings of their auditors, that an acquaintance with the genius and language of poetry is desirable, since these will often be useful, not only in supplying images, allusions, and sentiments, for the illustration

of their reasoning, but may even furnish the very arguments whereby their advocacy can be best supported.

It is by no means our opinion that the study of poetry should supersede or interfere with more solid and severer studies, which, after all, must form the groundwork, or rather the materials, out of which the orator must construct the fabric of his reputation. The study of history, particularly that of his own country; a knowledge of the characters and leading sentiments of eminent men of all ages and nations; and an acquaintance with the general course of human affairs—are absolutely necessary to every one who desires to enlighten and convince, as well as captivate, by the powers of his eloquence. The man who, without these substantial attainments, should strive to carry away his audience by the charms of language, or the fascinations of voice and manner, is not an orator, but an empiric. On the other hand, it were unwise to infer from the abuse of any qualification, that its use must be mischievous; nor can we admit, that ornaments of style are worthless, because the more solid qualities of knowledge and judgment are indispensable. As well might we object to the embellishments of a palace; and, because the chief value of the structure must always depend upon the solidity of the materials, and the judgment evinced in their appropriate disposition, argue that the architect should forego all attempt to set off the building through the adoption of ornaments, and be confined to the task of consulting the mere convenience of its inhabitants. There is, perhaps, no reason to apprehend that society will consent to take so retrograde a step in civilization as that here imagined. Is it not, however, almost as injudicious to forego, in the degree now too common, the aid of polite literature in the business of education; and, while we are anxiously solicitous to store the minds of our children with the more solid materials for usefulness, to neglect entirely all means whereby these may be made to exercise their fullest influence upon society?

But we have ventured to suggest a yet higher use for the study of poetry, and have claimed for it the merit of improving the moral character; nor will it require many words in order to make good the claim. A man, who, having completed his studies and formed his judgment, should then, if that were possible, for the first time be brought acquainted with poetry, would probably use his new acquirement simply for the gratification of his taste, and as a pleasing mental relaxation: but with the youth, poetry addresses itself to the most active principle of the mind at the period of its greatest

activity; it speaks to his passions and inclinations, while these are the least under control and regulation; and if, while thus open for their reception, exalted sentiments and virtuous principles are presented, clothed with all the fascinations of verse, can we doubt that they will make a great and lasting impression upon the mind and heart?

If it be true that licentious verses are, of all compositions, the most dangerous and seductive to the mind of youth, surely it must be equally true, that poems which recommend the purest and most generous sentiments, in language the most engaging and persuasive, cannot be without a beneficial influence upon the ingenuous mind, as yet unpractised in vice and unacquainted with the grosser realities of life. Can it, ought it, to be matter of indifference whether or not we avail ourselves of so powerful an auxiliary to virtuous action, and store up, against the day of temptation, feelings of purity, and gentleness, and high aspirings?

Among youths, whose tastes have been cultivated, it is common to observe a strong relish for the higher beauties of poetry; and the proportion of clever youths is probably by no means small, who fancy themselves inspired by the Muses. It appears to us desirable to promote rather than to discourage this taste,—which, furnishing a pleasing and intellectual source of amusement at an important—nay, at the most critical—moment of life, may prove the means of preservation from some of the grosser pollutions of society, and of confirming the heart and mind in the love and practice of all that is virtuous and truly noble.

Feeling as we have expressed ourselves upon this subject, it is a source of considerable regret to us, that no compilation of poetry has ever yet been published in this country suited to the understanding and particular circumstances of the poor. Necessarily shut out from many gratifications to which others have access, that numerous class of our fellow-countrymen should be permitted and invited to partake of one that might so easily be brought within their reach, and that could not fail to have a beneficial influence upon their minds. Such a work, if formed of judicious selections, might serve to awaken those better feelings of our nature, which a sense of unmerited hardship too frequently deadens within them; it would show them—not in the cold and unsympathising tone wherein their relative duties are too frequently enforced upon their attention—but in the language of kindness and of nature, how many blessings are yet within their reach, which they may enjoy in common with their richer

neighbours. The charms of nature are displayed alike to all, or if there be a difference in this respect, the advantage frequently rests on the side of the peasant, who, from the nature of his humble occupation, is brought into closer communion with her than the more educated inhabitant of cities. How delightfully may an acquaintance with the beauties of nature be acquired from the writings of our poets, many of whom are found among the number of her enthusiastic admirers, and have thrown a corresponding feeling around their descriptions of her works.

Were such a compilation as we recommend introduced into schools, established for educating the children of the poor, what an amount of innocent and useful gratification might be imparted ! A new existence might thus be opened to their minds ; the fields—the trees—the pleasant light of the sun—the birds and animals that sport around them—would thenceforth all become objects of interest in their eyes, and would speak a language consolatory to their hearts. Let it not be said, that the lowly-born are incapable of cherishing such feelings. Have we not the most interesting proofs to the contrary in the writings of many untaught poets, who have illustrated by their genius the incomparable book of nature—almost the only book open to their perusal ?

Of compilations, designed for the use of the higher and middle classes, there are several which enjoy a considerable reputation. Some of these contain a mixture of verse and prose, and one among them—‘*The Speaker*,’ by the late Dr. Enfield of Warrington—is associated with our own pleasurable recollections of school, having been in extensive use for nearly half a century. It is still a popular work, and deservedly so, much judgment having been shown in the selection of its contents ; but as each successive edition has appeared without addition, or variation from the first, it offers no specimens from the writings of our present generation of poets, and in this respect is deficient in one fruitful source of interest to the reader.

‘*The Beauties of Eminent Writers*,’ by William Scott, has long had a very great circulation among schools in Scotland, and has gone through numerous editions. The same deficiency is observable in this as in the volume just noticed ; nor does it appear to us that an equal degree of taste has been displayed in the choice of its materials. As might naturally be expected, the editor has drawn more freely than his English prototype from the stores of Scottish literature—at least, in the prose division of his volume—and it is perhaps

in accordance with the national taste, that the poetic insertions are too exclusively of a sombre character.

Ewing's '*Principles of Elocution*,' which is also a Scottish compilation, is free from the defects just pointed out, and appears to us to be an excellent book of its kind. Its materials are gathered, with a tasteful hand, from every period of our literature, and comprehend a wide range of authors, from Shakspeare to the poets whom we are still able to number among the living. There is also a great and pleasing variety in the subjects chosen—their classification is good; and we are not surprised at perceiving from the titlepage now before us, that a thirteenth edition has been called for in five years from the first publication.

We have likewise been much gratified with the perusal of a similar book of extracts, published originally at Boston in the United States of North America, and since reprinted in this country by Mr. Barker of Thetford. This collection, to which the American editor, Mr. Pierpont, has given the name of '*The National Reader*,' is not perhaps in every respect so well adapted for general use in our schools, as in those of the United States. For the greater part of its contents, the editor is indebted to the stores of English literature; but there is likewise to be found in its pages, a strong infusion of feelings and sentiments more peculiarly fitted to America, which, as they do not evince an exclusive spirit, it is wise and right to foster in the youth of that country. At the same time, motives to patriotism which are sufficiently strong on the other side of the Atlantic are inapplicable to us, owing to the different nature of our government, and various other circumstances of a local nature. The portions of the volume which are best qualified to insure its acceptableness at home, are precisely those which will be found least interesting abroad. On the other hand, there is a freshness about the whole volume, which is extremely pleasing. In his selections from British writers, the editor has not been contented to adopt the labours of preceding compilers; but has gone into the field for himself to select, according to his own taste and judgment. We see with pleasure in these pages several contributions of great merit, which have been drawn from our weekly and monthly periodicals, and which might otherwise have been lost and forgotten. The thought which the following extract embodies is new to us, while the language in which it is conveyed is far from being commonplace.

LINES ON A BEE-HIVE.

(*From the Monthly Repository.*)

YE musical hounds of the fairy king,
Who hunt for the golden dew,
Who track for your game the green coverts of spring,
Till the echoes, that lurk in the flower-bells, ring
With the peal of your elfin crew !

How joyous your life, if its pleasures you knew,
Singing ever from bloom to bloom !
Ye wander the summer year's paradise through,
The souls of the flowers are the viands for you,
And the air that you breathe perfume.

But unenvied your joys, while the richest you miss,
And before you no brighter life lies:
Who would part with his cares for enjoyment like this,
When the tears that embitter the pure spirit's bliss
May be pearls in the crown of the skies !

We could select several pieces equally good which, like the foregoing, have been rescued from the pages of magazines out of date, but they are mostly too long for our purpose, and we are besides desirous of giving one or two specimens of the poetical talents of our transatlantic brethren, as exhibited in Mr. Pierpont's volume. The following lines, extracted from a description of the falls of Niagara, are taken from the United States Literary Gazette. The subject is of a very trying nature ; and we think the author without permitting his verse to degenerate into bombast, has admirably suited his language to the sublimity of the object, giving a vivid, but not overcharged picture of the scene—one of the grandest which nature has ever exhibited.

Thou flowest on in quiet, till thy waves
Grow broken 'midst the rocks ; thy current then
Shoots onward, like the irresistible course
Of destiny. Ah ! terribly they rage—
The hoarse and rapid whirlpools there ! My brain
Grows wild, my senses wander, as I gaze
Upon the hurrying waters, and my sight
Vainly would follow, as toward the verge
Sweeps the wide torrent—waves innumerable
Meet there and madden—waves innumerable
Urge on and overtake the waves before,
And disappear in thunder and in foam.

They reach—they leap the barrier : the abyss
Swallows, insatiable, the sinking waves ;
A thousand rainbows arch them, and the woods
Are deafened with the roar. The violent shock

Shatters to vapour the descending sheets :
 A cloudy whirlwind fills the gulf, and heaves
 The mighty pyramid of circling mist
 To Heaven.

We recommend to our readers' notice some touching stanzas by N. P. Willis, occasioned by the burial of one of the senior scholars of Yale College :—also some 'Lines on revisiting the country,' by Bryant, as pleasing specimens of American poetry. The following selection is entitled the 'Address of General Warren to the American soldiers, before the battle of Bunker's Hill.' These spirited lines are written by Mr. Pierpont, the editor of the volume, and will bear a comparison with any similar address in our language with which we are acquainted.

Stand ! the ground's your own, my braves !
 Will ye give it up to slaves ?
 Will ye look for greener graves ?
 Hope ye mercy still ?
 What's the mercy despots feel ?
 Hear it in that battle peal !
 Read it on yon bristling steel !
 Ask it—ye who will.

Fear ye foes who kill for hire ?
 Will ye to your *homes* retire ?
 Look behind you ! they're on fire !
 And, before you, see
 Who have done it !—From the vale
 On they come !—and will ye quail ?
 Leaden rain and iron hail
 Let their welcome be !

In the God of battles trust !
 Die we may—and die we must :—
 But, O, where can dust to dust
 Be consigned so well,
 As where Heaven its dews shall shed
 On the martyr'd patriot's bed,
 And the rocks shall raise their head*,
 Of his deeds to tell !

We cannot take our leave of this compilation, without noticing the evidence which it offers, that corruptions are gradually creeping into the pronunciation of our common language among our American brethren. Directions are commonly found at the bottom of the page for the pronunciation of different words, and these instructions are evi-

* On the 17th of June, 1825, half a century from the day of the battle, the corner stone of a granite monument was laid on the ground where Warren fell.

dently needed for the correction of errors that have become common in the United States. In some of these cases, we have been rather puzzled, owing to a difficulty in imagining how such simple sounds, as *birth*, *skies*, *nothing*, *firs*, &c. &c., can be mispronounced. Nor can we at all times admit the correctness of the editor himself in his directions; for instance—the word *yes* is directed to be pronounced *yiss*. So long, however, as American teachers will consent to borrow their books of instruction in any great degree from those put forth in England, the national language must continue essentially English; nor is there any ground for supposing that the commerce in intellectual goods, now so briskly and with so much advantage carried on between the two countries, will not continue and increase with the growing intelligence of the people on both sides of the Atlantic.

‘Classical English Poetry,’ by Dr. Mavor, is a work which may be placed unhesitatingly in the hands of young persons. The contents, as its title imports, are entirely made up of poetical extracts, and the editor has said no more than the truth in asserting, that these will ‘awake no passion except what the purest heart may feel, and fan no flame which youthful innocence need blush to own.’ But the volume is entitled to more than this negative praise; it has positive merits of a valuable kind, in the general character and variety of its contents; there is a kindliness of feeling predominant throughout; and the claims of humanity are vindicated in its pages, in a manner not altogether in agreement with the more usual tendency of scholastic studies. The following short extract will sufficiently exemplify our meaning on this point.

THE DRUM.—BY J. SCOTT.

I HATE the Drum’s discording sound,
Parading round, and round, and round:
To thoughtless youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdry lace and glittering arms;
And, when ambition’s voice commands,
To march, and fight, and fall, in foreign lands.*

I hate that drum’s discording sound,
Parading round, and round, and round:
To me it talks of ravaged plains,
And burning towns, and ruin’d swains,
And mangled limbs, and dying groans,
And widows’ tears, and orphans’ moans;
And all that misery’s hand bestows
To fill the catalogue of human woes.

'Selections from the British Poets,' by John Bullar, is another well-compiled volume, differing from the last more in its arrangement than in the value of its contents. Specimens which are taken from the works of the same author are here, for the most part, placed together, and are preceded by short biographical notices, together with general criticisms upon the merits and peculiarities of style of the writers. This part of the plan might have been rendered more valuable, had concise criticisms been occasionally appended to particular pieces, a task for which the compiler appears to be fully qualified; but which, however well accomplished, would still prove at best but an insufficient substitute for the oral remarks of the preceptor.

There are two volumes of 'Specimens of the Poets of Great Britain,' by John Johnstone, the plan of which is very similar to that of the volume last noticed, but to which they are much inferior in execution. The selections are in many cases made without much taste or judgment, so that a very inadequate, and frequently also a very disparaging, idea is conveyed of the talents and peculiar style of the authors. But we have another and a more serious objection to make against one of the volumes—that of lyrical specimens, inasmuch as it contains examples of coarseness, and allusions so grossly impure, as to render its pages wholly unfit for the eye of persons at an age when the imagination is already sufficiently heated. Such allusions, it is true, are not numerous, but the volume would be objectionable if it contained only a solitary instance of the kind. It may be too much, perhaps, to expect that all evidences of coarseness should be expunged from the larger collections of poetry, where perhaps they are of some little use, as marking the growing refinement of society; but from volumes professedly prepared, as these are, 'for the hands of the young, with whom poetry is a passion, but whose tastes are still either false or unripe,' parents have a right to expect they shall be rigidly excluded: there can be no possible excuse for their insertion.

We have before us a volume of a different description: 'Selections from the Poems of William Wordsworth, Esq., chiefly for the use of schools and young persons.' This selection has been made by a gentleman, who informs us that he has been many years engaged in the tuition of youth, and has found the study of poetry of much importance 'in opening and strengthening the minds of his pupils, for awakening in them a sympathy for all truly desirable things, and producing clearer perceptions of moral and virtuous principles.' Having, in the course of his labours, perceived that the reading of

Mr. Wordsworth's poems was always received by his scholars with delight, this gentleman applied to the poet for permission to print and publish a selection from his works ; and this permission, with a generous disregard of all pecuniary considerations, was immediately granted.

This is a delightful volume, suited to all ages and conditions, breathing throughout the very soul of poetry, and perhaps—we would speak it reverently—better adapted for general perusal than the formidable quartos whence its pages are derived. It would be superfluous here to say one word upon the evidences of genius exhibited in Mr. Wordsworth's poetry, which is known and highly appreciated by all whose souls are alive to the beauties of nature, or whose hearts are capable of harbouring feelings of benevolence. It is needless to say that the works of this highly-gifted writer contain 'no word which dying he could wish to blot;' they breathe the feelings of purity and gentleness ; and were a compilation of poetry such as we recommended made for use among the children of the poor, it would be sadly deficient if the stores, which Mr. Wordsworth has provided, were not made to contribute largely towards the collection.

THE JUVENILE CYCLOPÆDIA.

The Juvenile Cyclopædia.—Nos. I., II., and III. 12mo.
W. Darton and Son.

It is a task of no small difficulty, in conducting the education of youth, to furnish a regular supply of good and rational occupation, which may afford amusement combined with instruction, and which may healthfully exercise the mind, without too far exciting the imagination.

The works now under notice fully deserve to be classed among books producing these effects : they are precisely of that description which judicious preceptors are well pleased to put into the hands of their pupils.

In these volumes, the editor informs us that it is 'the avowed purpose to consider more what may contribute to useful instruction than to mere amusement;' and he thus continues—'We have been more anxious to embody discoveries than to narrate adventures; the latter being frequently calculated to contribute to a love of romantic entertainment rather than to imbue the mind with solid and valuable knowledge.'—*Preface to first Number*, p. 9.

The foregoing passage made us apprehend that the work

might not be found by the juvenile reader sufficiently attractive, but our apprehensions have been removed by an inspection of the contents. We have no doubt, that young persons, who have not had their tastes vitiated by a pernicious course of reading, will extract much amusement, as well as instruction, from the perusal of these volumes. Although no wonderful personal adventures may be here recorded, much matter is collected together, which, while it supplies food for reflection, is both entertaining and interesting. The language is generally clear and correct, and a tone of good sense pervades the whole.

The first volume contains an account of the most remarkable voyages, from the discovery of America by Columbus to the present time. Among the vast materials accumulated on this subject, it requires considerable judgment to select and condense into a continuous narrative, and into so small a space, a relation of those events and enterprises which are most worthy of record, bringing into prominent view what may best tend to promote high moral feeling, and throwing into shade what had best remain in obscurity in a juvenile work. Upon the whole, this task has been well executed. We do not quite approve of the arrangement, as it regards the allotment of space to each division—the appointment of this is not commensurate to the importance of the respective objects.

Voyages to the Arctic regions engross seventy-five pages, while notices of the early voyages to America, affording so rich a field, and, beyond all comparison, producing results of so much greater consequence, occupy only fifty-four pages.

The early voyages to Western Africa are most attractive, because that quarter is least known, and also because they are introductory to a subject replete with the most painful interest,—on which young people should be made to reflect, and which they should be called upon, from principle as well as feeling, to investigate. It is sensibly remarked in the volume before us—‘The records of these early voyages to Guinea and the adjoining country are, in a moral point of view, still more important. We write for the rising generation; not those in the stage of childhood, but those who, yet very young, have arrived at an age which may render their opinions and actions, in the course of a few years, productive of the greatest benefit or the greatest injury to themselves and others. Everything, therefore, which can give a right direction to their feelings and judgment, which may prevent their imbibing or retaining erroneous prejudices, and

teach them to entertain correct and liberal views, is in the highest degree valuable.'—p. 261.

Carried away by honest feelings of abhorrence against the slave-trade, the writer of this volume, perhaps unconsciously, paints in rather too vivid colours, the former happiness and civilization of the people of Western Africa,—before the horrible traffic in human beings by Europeans, caused every domestic tie to be outraged, and plunged the poor African into the lowest state of degradation and misery. No doubt, this trade tended still farther to debase and brutalise the negro race, but their situation, previous to their intercourse with Europeans, was not such as to cause us to look back with any deep regret on what they have lost. It is perhaps wiser not to dwell on what they were, but rather on what they are capable of becoming, when their condition is ameliorated.

Amid all the wonders related by the different early voyagers, care has in general been taken to select only those circumstances which have been confirmed by subsequent observers—exaggeration and marvellous accounts being studiously avoided; and if, here and there, some statements may be found which do not carry with them the air of probability, these only serve to excite surprise that so very few should have been allowed admission into a juvenile volume.

The second volume contains a compendious view of the most recent and interesting travels in Europe and Asia. In this, 'The editor has endeavoured to embody the most interesting portion of the information furnished by the various writers whom he has consulted, supplying the deficiency of some by the intelligence of others, who had enjoyed later or fuller opportunities of observation.'—*Preface*, p. 8.

This task has been performed very successfully. Extracts from some of the best authorities are well introduced, and the text seldom gives the impression of its being a collation of materials drawn from so many different sources. At page 170, this is however made apparent, where, in one sentence, the reader is informed, that 'a postilion rides on the left horse—footmen play at cards whilst they are in waiting for their masters—a tailor sits at his work like a shoemaker—a hairdresser appears on Sundays with a sword, a cockade, and two watches, or at least with two watch-chains—a tavern is known by a vine-bush—and a house to let, by a blank piece of paper.'

The characteristics of various nations are, for the most part, given with judgment and impartiality. The poor Australian savages do not perhaps deserve to be placed quite so low in the scale of creation, since recent accounts from intel-

ligent persons, who have had excellent opportunities for forming a correct judgment, exhibit them in a more favourable point of view; showing that, when intercourse with Europeans has not yet contaminated them, they are not 'beyond comparison the most barbarous people on the surface of the globe.'—p. 265.

The third volume treats of Africa and America, and possesses equal merit with the foregoing volumes, completing a series, from which a vast fund of information may be obtained by juvenile readers. Clear and well-defined ideas are conveyed of the various regions of the world, and of the different people by whom these are inhabited. If the excellent practice be pursued, which is earnestly recommended by the editor, of constantly referring to maps while reading these volumes, a more correct and enlarged view of geography may be derived from their perusal than from all the grammars of geography now in use among our schools.

ON THE ANCIENT COMMERCE OF INDIA.*

THE scholars of Western Europe are now beginning to examine the history, languages, and antiquities of India, with the same spirit of ardent inquiry that was excited by the introduction of Greek learning among us a few centuries ago; while a comparison of the ancient learned language, the Sanskrit, with our own vernacular tongue, and the Latin, the Greek, and other languages of the same family, promises to open a new field of philological discovery, and an unbounded region for historical conjecture. To trace the earliest notions of India in the writings of the Greeks, and to investigate its probable connexion with Egypt* at a very early period, and its well-ascertained commercial intercourse with the same country and Western Asia at a later date, are objects worthy of the attention of those who pride themselves on what is commonly called a *classical* education.

As the British public also must at this moment feel deeply interested with respect to the great question of the future government of our vast possessions in the East, and as almost everything in the least degree connected with India is an object of curiosity, we have been induced to turn our attention towards the island of Ceylon, one of the most recent, but certainly not among the least important and valuable, of the foreign possessions which are subject to the

* We beg our readers, who have the opportunity, to consult Bohlen's work, entitled, 'Das alte Indien, mit besonderer rücksicht auf Ægypten.' 2 vols. See also the great French work, *Égypte. Antiquités* II. Pl. 10.

sovereignty of Great Britain. Whether we consider its internal resources, or its external relations, we cannot but feel some degree of surprise that so little notice should hitherto have been taken of an island, whose contiguity to the peninsula of India must be of the greatest possible advantage, in a political point of view, as enabling us to perpetuate our maritime superiority in the East; and, in the event of a reverse of fortune on the continent of India, would still afford us a most commanding position, impregnable to the Indian powers in the peninsula, and yet so situated as to give us the greatest facility of regaining the sovereignty of that country. The harbour of Trincomalee alone is, in this point of view, an inestimable acquisition, as affording us every facility for the preservation of our naval superiority in that part of the world. In this harbour the whole navy of Great Britain might ride in the greatest security, when the storms of the south-west and north-east monsoons render impracticable, or very dangerous, the approach to other parts in India. This circumstance alone ought to fix our attention to this island, as peculiarly adapted to be made a strong military depôt, and a place of great mercantile resort, if a general free trade becomes effectually established from India to other parts of the world.

Professor Heeren, who has devoted himself for so many years to the study of ancient oriental history, and whose works upon different branches of the trade and commerce of the ancients, and of the different routes by which it was carried on, both by sea and by land, are so well known, has lately drawn up, for a society at Göttingen a valuable and interesting account of the intercourse which subsisted from a very remote period between Europe and Asia, and more particularly of that between Europe and the island of Ceylon, which, in former times, was the great emporium of trade between the eastern and western parts of the world. In consequence of the efforts which are now making to arrange a rapid, a speedy, and a safe communication between England and India, through Egypt, by means of steam-boats, it becomes a subject of great interest to see the nature of the intercourse which was carried on between Europe and Asia through Egypt in former days. Of the practicability of a safe overland route, *via* the Red Sea, or a steam navigation, *via* the Cape of Good Hope, to India, there is now little or no doubt, and the great utility of either is equally undisputed. We have, therefore, in order to elucidate the subject as much as possible, given the substance of Professor Heeren's Me-

moir. It is entitled*, ‘De Taprobane insula, hodie Ceylon dicta, ante Lusitanorum in Indiam Navigationes, per viginti fere sæcula communi terrarum Mariumque Australium Emporio.’ It commences with a notice of the very great importance the ancients had attached to the island during their commercial intercourse with India. Hitherto, however, no information had been procured which served to fill up a portion of the chasm that exists in the history of the trade of India during the middle ages, until the appearance of a letter, addressed by Sir Alexander Johnston, to the Secretary of the Royal Asiatic Society, in their Transactions, vol. i. p. 3. Sir Alexander, who filled the situation of President of his Majesty’s Council, and Chief Justice of that island, with a view of obtaining, before he introduced trial by jury among the natives of Ceylon, the most accurate local information relative to the natives of every caste and every religious denomination in that island and in the southern peninsula of India, made, in 1806, a circuit, vested with the fullest authority from government for the purpose, through every part of the British settlements in Ceylon. In 1807 he crossed over from Ceylon to Cape Comoreen, through the heart of the peninsula of India and Madras, and back again, visiting every Hindoo temple and Mahomedan establishment of importance in his way; and obtaining from the Brahmins, the Mahomedan priests, and the people themselves, such information as might enable him to render *trial by jury* applicable to the local circumstances, the manners, and the religious feelings, of every class of natives in that part of India and the Island of Ceylon. During that visit, with the assistance of the Mahomedan priests and merchants, whose ancestors had been in the possession of the trade, and who, having very little intercourse with strangers, had completely monopolised every information, Sir Alexander was enabled to collect materials for an investigation into the history of their ancient commercial establishments. This information being totally derived from historical sources, and not from the poetical dramas and romances, Professor Heeren found himself able, by means of it, to compare these accounts with those of the ancients, and with the still existing antiquities on the island.

The island of Ceylon, the most magnificent on this side of the Ganges, is about the size of Ireland, and appears from its position, and that of its harbours, of which Trincomalee, the finest in India, is the principal, to have been well

* Gottingische Gelehrte Anzeigen. Feb. 16, 1828.

calculated to be the centre of the trade between Africa and China. From its central position in the eastern seas, and its contiguity to the peninsula, it possesses advantages in some respects not to be equalled, and is peculiarly suited for a station of European troops, with which every part of the Indian coast may, from that point, be kept in awe. On the north it is separated from the continent of India by a ridge of sandbanks, which extends from the southern peninsula of India, and is known by the name of Adam's Bridge, through which there are two passages. One of these called the Manaar passage, which separates the island of Manaar from the opposite coast of Ceylon, near Mantotte, is not above four feet deep at high water. The other, called the Paumbum passage, separates the island of Ramissarum, celebrated throughout India for its Hindoo pagoda, from the opposite coast of the peninsula of India, near Tonitorré point; it is very narrow, and not above six feet deep at high water. The importance of the first of these passages arises from its being that through which all the small vessels trading between the south-west and north-west ports of Ceylon must pass; the importance of the latter arises from its being the passage through which all the small vessels, trading between the coast of Malabar and the coast of Coromandel, must pass. From the information collected by Sir Alexander Johnston, during frequent visits which he paid to the islands of Ramissarum and Manaar, he ascertained beyond doubt that both these passages had been much deeper in ancient times, and that they might again be made deeper without much difficulty. The interior of the island is filled with mountains; though the maritime provinces, particularly the northern, are remarkable for their tameness. In that part of the island which extends from Trincomalee to Manaar and Aripo, there were still not only traces to be found of the ruins of pagodas and towns, but also of tanks, or artificial lakes, built of freestone, some of them three or four miles in circumference. They were used to irrigate the fields of rice in the neighbouring districts, which are now mere deserts. One of these lakes near Mantotte, called the Giant's Tank, would it appears, if in good repair, contain water enough to supply all the surrounding fields to an immense extent, sufficient for the production of one million of parras of paddy, each parras containing forty-four pounds English weight of rice. The inhabitants of the interior (the Cingalese), differ very much from those who inhabit the sea-coast, who have been tempted thither by the advantages of commerce, and live under their respective chiefs.

The Professor then proceeded to take a comprehensive view of the trade of the island about the middle of the sixth century after the Christian era. Cosmas, a merchant and afterwards a monk, has given us in his *Topographia Christiana*, an account which he received from his friend Sopator, also a merchant, who about the year 550 returned from Ceylon to Adule, near Arkeeko, the harbour of the territory of Axum in Ethiopia. At that period Ceylon was in the possession of a most extensive trade, extending itself over the eastern coasts of Africa, Yemen, and Persia, and not only to the coast of this side of the peninsula of India, but also to the Sunda and Spice islands, and even to China. The harbours and merchandize of these countries were famed; and it is observed, that the inhabitants of the interior (the land of precious stones) differ much from those dwelling on the sea-coast, who live under various chieftains, the latter partly Persians, who had formed a Christian establishment; whether they were of the true Persian descent, or only inhabitants of the countries on the Persian gulf, who from time immemorial kept up an intercourse with India, remains uncertain.

The trade of Ceylon carried on there being of a reciprocal nature, and consequently one which affected the whole world, the emporium of that trade could not but enrich the immense storehouses, and fill the market. For these reasons we must not be surprised that so little notice is taken by Cosmas of the native products of the island itself, and that its *cinnamon and pearls* are not mentioned, since they were of little consequence, compared with the merchandize of the foreign countries.

The Professor now went back from the time of Cosmas to the period of Ptolemy, about 160 years after Christ. He has dedicated a complete chapter in his work on geography to the island of Taprobane, or Salice, and though he has given no history of trade, still we may infer the nature of it. He was acquainted not only with the sea-coast, but also with the ports in the interior. The former was lined with harbours and commercial settlements, and the principal production of the interior was rice. Even the elephant hunting-grounds, (*Elephantum Pascua*) seem not to have escaped his attention. The Professor has already shown in a paper on the geography of Ptolemy, that his accounts are taken from the memorandums, or papers of merchants.

He next proceeded to compare Ptolemy's account with that of Robert Knox*, who, towards the middle of the seventeenth century, resided twenty years on the island, and learned

* Robert Knox, Description of Ceylon.

the language ; and it is remarkable to observe the resemblance between the names of the same places now, and in Ptolemy's time. The mountain which in those days was called Male, (Adam's Peak,) now bears the name of Maléll ; the principal river, the Ganges, is plainly the Mavela Gonga ; Madutti will easily be recognized as the present Mandotti, and the name of the old capital Amurogramma, with its district in the great plain, in which is situated the artificial lake, (the Giant's Tank,) for the purpose of irrigating the rice fields, has not lost its name : Knox calls it Amuroguro. Ptolemy has also, as well as Cosmas, mentioned the Maldiva islands ; he states them to be in nineteen groups, and to be called the Atollons, and even goes so far as to fix the number of the Sand islands at 1376. As lying towards the east, he mentions Java (Jabadia), with the town of Argentum, near to the present Batavia and Bantam, as well as the islands of Sunda (Sinde) inhabited by cannibals, (Battas,) and the boats which are made use of by them, the monoxyla, canoes made of a single piece of wood ; lastly, he is not unacquainted with China, and the trade to that distant country.

About half a century earlier, comes the celebrated voyage attributed to Arrian, who gives a very faithful and exact account of the manner in which the Indian trade was then conducted. Unfortunately, though not far from Ceylon, he never reached it, having got only as far as the Malabar coast ; yet of Ceylon he has related several very interesting and highly curious facts. He says, the island was called Palæsimundus, after the name of the town, which according to Pliny* contained 200,000 inhabitants, probably near to Trincomalee, though some imagine it to be Jafnapatam. Large ships were then able to pass through the straits. The northern part of the island he reports to be well cultivated, and besides the domestic products, he states *cloth* (gewänder) to be a principal article of trade. Half a century earlier, we have Pliny and Strabo as evidence ;—the account given by the latter of Taprobane, as well as of India, is very meagre. He mentions the trade as consisting of ivory, tortoise-shell†, and other Indian commodities ; that given by Pliny, as referring to his own time, is taken from the report of a diplomatic mission, sent in the time of the Emperor Claudius to Rome from Taprobane, at whose head was a rashiah, or rajah. They reported the island to contain 500 towns. The capital as well as the principal river was Palæsimundus.

They were rich in precious wares, even more so than Rome. They traded as far as Serica, to which place the

* Pliny, vi. 22.

† Strab. p. 72, Casaub.

rajah's father had travelled. The king, who sent the mission, did not rule over the interior; he inhabited a town on the sea-coast. Ceylon appears to have been much in the same state then, as it was later, at the period of Ptolemy and Cosmas. We now come to the time of Alexander, and the Ptolemies. The two commanders of the fleet, Nearchus and Onesicritus, who conducted it from the Indus to the Persian Gulf and the mouth of the Euphrates, heard of the fame of Taprobane, and Onesicritus first ascertained it to be an island, in circumference about 5000 stadia. But what is more remarkable, is the mention of Adam's Bridge, and the passages through the same, as being of great importance to the maritime interests. The island was separated from the continent by shoals, through which there were passages, narrow, but very deep, sufficient to allow ships of 3000 amphoræ to pass. The division of the year favourable to the sailing of vessels was also known at that time. Vessels only went out during four months, according to the change of the monsoons. All this we have from Pliny, who derived it from the accounts of Nearchus and Onesicritus. Nearchus informs us also, that on reaching the entrance of the Persian Gulf, as soon as he saw the promontory of Maceta, (Mascate,) he was told this was the emporium of the cinnamon, and other Indian wares, which were conveyed from thence to Babylon. We need no more to convince us that Taprobane had already gained that importance which she retained in the time of the Romans.

It must, however, appear curious that Eratosthenes and others should have believed the reports spread about the size of Taprobane, in the time of the Ptolemies. This is explained by the fact, that at this period no direct voyage had been made to India from Alexandria, as the Indian wares were to be procured in the southern parts of Arabia. Strabo clearly and positively asserts, that scarcely a single vessel had at this time gone to India from Egypt; therefore, the narrative of a certain Iambulus, handed down to us by Diodorus, belongs to the class of Gulliver's Travels. The accounts, of which Eratosthenes and other geographers made use, were not received direct from Ceylon, but came by the way of Palibothra, the capital of the Prasii on the Ganges, whither the Seleucidæ had sent their ambassador Megasthenes, and others; and that these accounts, therefore, were often fabulous and contradictory is not surprising. But that commercial relations then existed between these countries and Taprobane is quite clear, from the number of days' sail quoted by Pliny from these writers. This brings us to the Persian period about 500 years before Christ. It is scarcely necessary to attempt

to prove that the accounts which we have from Nearchus and Onesicritus are well authenticated, and that the facts which they state must be true also of an earlier period than the Alexandrine age. Nay, even before the Persian monarchy, there probably existed a brisk trade between Babylon and India, as the author has already shown in his critical examination of the Babylonian history. But as the name of Taprobane had not at that epoch reached the west, the author did not wish to go so far back as the time of Solomon, and his expeditions to Ophir, to avoid involving himself in the region of conjecture. He, therefore, returned to the point at which he had begun his subject, namely, the age of Cosmas, and from thence he passed over to the history of the commerce of Ceylon in the middle ages.

The first Mahomedans who settled in Ceylon were, according to the tradition which prevails amongst their descendants, a portion of those Hashemite Arabs, who were driven from Arabia in the early part of the eighth century by the tyranny of the Caliph Abdul Malek, and who, proceeding from the Euphrates southward, made settlements in the Concan, in the southern parts of the peninsula of India, on the island of Ceylon, and at Malacca.

The division of them which came to Ceylon formed eight considerable settlements along the north-east, north, and western coasts of that island; viz., one at Trincomalee, one at Jaffna, one at Mantotte and Manaar, one at Coodramallé, one at Putlam, one at Colombo, one at Barbareen, and one at Point de Galle. The settlement at Manaar and Mantotte, on the north-west part of Ceylon, from its local situation with respect to the peninsula of India, the two passages through Adam's Bridge, and the chank and pearl fisheries on the coasts of Ceylon and Madura, naturally became, for the Mahomedan, what it had before been for the ancient Hindu and Persian traders of India—the great emporium of all the trade which was carried on by them with Egypt, Arabia, Persia, and the coast of Malabar, on the one side; and the coast of Coromandel, the eastern shores of the bay of Bengal, Malacca, Sumatra, Java, the Moluccas, and China, on the other side. In this part of Ceylon, at an equal distance from their respective countries, the silk-merchants of China, who had collected on their voyage, aloes, cloves, nutmegs, and sandal-wood, maintained a free and beneficial commerce with the inhabitants of the Arabian* and Persian Gulfs; it was, in fact, the place at which all the goods which

* Aidab, on the African side of the Red Sea (N. L. 22°), was the great emporium for the African trade with India in the twelfth and thirteenth centuries.

came from the east were exchanged with those which came from the west. Although the Mahomedan traders, who were settled in Ceylon, had acquired great wealth and influence very early in the eleventh century, and although they continued to possess a most extensive and lucrative trade in its ports till the end of the fifteenth century, it was during the twelfth and thirteen centuries that they attained the highest degree of their commercial prosperity and political influence on that island. During that period, the great Mahomedan merchants of Manaar and Mantotte received into the immense warehouses which they had established at this emporium, the most valuable produce of the island from their subordinate agents, who resided at the different seaports which were situated in the neighbourhood of those provinces where the various articles of commerce were produced. From their agents at Trincomalce they received rice and indigo; from those at Jaffna, the chaya root or red dye, the wood of the black palm-tree, and the sea-shells called *chanks*; from those at Coodramallé, pearls; from those at Putlam, areca-nut for chewing with betel leaves, ebony, satin and calamander wood for furniture, and sappan-wood for dyeing; from those at Colombo, cinnamon and precious stones; from those at Barbareen, cocoa-nut oil and coire; and from those at Point de Galle, ivory and elephants.

By means of armed vessels, which they maintained at their own expense, near the island of Manaar, they commanded the only two passages by which vessels of any size could pass, as we have already described; and the wealth which they circulated through the country enabled the inhabitants of the adjoining provinces to keep their tanks or reservoirs for water in perpetual repair, and their rice-fields in a constant state of cultivation. The Portuguese, on their first arrival in Ceylon, at the conclusion of the fifteenth century, found that the Mahomedan traders still monopolised the whole export and import trade of the island; and they were, from their commercial and political power in the country, the most formidable rivals whom they had to encounter.

From the beginning of the sixteenth century, the trade and affluence of the Mahomedans on the island of Ceylon have been gradually and constantly on the wane; owing, in some degree, to the general decline of their trade and influence in every part of India, but more particularly to the systems of policy which have been respectively adopted by the Portuguese, the Dutch, and the English governments of Ceylon, and to the great improvement which has been made within the last three centuries in the science of navigation.

The Mahomedan population on the island of Ceylon now consists of about seventy thousand persons, who are distributed through every part of the country.

We may, therefore, from what has been said, deduce the three following conclusions. First,—it has been historically proved that Ceylon had been, from the Christian æra until the beginning of the sixteenth century, the emporium of the trade carried on between Africa, India, and China. Secondly,—we may also infer, even from the imperfect accounts we have received, that Ceylon was, during five hundred years before Christ, of the greatest importance with respect to commerce; and that, during that period, it was also the emporium of the Indian trade. Thirdly,—that the trade was not carried on by the Cingalese, who inhabited the interior of the island, and were little accustomed to make voyages by sea, but by settlers on the sea-coasts. These settlers, after the diffusion of Islamism, were Mahomedan Arabs; and before this period, Persians and Malabars; and, still earlier, Arabs, also. According to Knox, they differ entirely from the Cingalese in their appearance, language, and manners. The northern parts of the island are still, for the most part, inhabited by Malabars, whose descendants are also to be found in many of the commercial and maritime towns.

NOTES.

[1] *Trial by jury.*—p. 351.

FROM the year 1801, the date of the first Royal Charter of Justice, to the year 1811, justice had been administered, in the courts in that island, according to what is called in Holland the Dutch Roman law, both in civil and in criminal cases, without a jury of any description whatever, by two European judges, who were judges both of law and fact, as well in civil as in criminal cases. In 1809, it was determined by his Majesty's ministers, on the suggestion of Sir Alexander Johnston, that the two European judges of the Supreme Court of Ceylon should, for the future, in criminal cases, be judges only of law; and that juries, composed of the natives of the island themselves, should be judges of the fact, in all cases in which native prisoners were concerned: and, in November, 1811, a new Charter of Justice, under the Great Seal of England, was published in Ceylon; by which, amongst other things, it was in substance enacted, that every native of the island, who was tried for a criminal offence before the Supreme Court, should be tried by a jury of his own countrymen; and that the right of sitting upon juries, in all

such cases, should be extended, subject to certain qualifications, to every half-caste, and to every other native of the island, whatever his caste or religious persuasion.

[2] *Cinnamon*.—p. 352.

The cinnamon generally grows on the south and south-west coasts of the island, between Matura and Chilan. In these maritime provinces, the cultivation and preparation of the cinnamon are carried on by a particular caste, which consists of between twenty-four and twenty-five thousand persons, who are said to be descended from seven weavers that were introduced into Ceylon by a Mahomedan merchant of the town of Barbareen, about the end of the twelfth, or the beginning of the thirteenth century.

[3] *Pearls*.—p. 355.

The principal pearl-banks, belonging to his Majesty's government, are situated along the western coast of Ceylon. The East India Company have a chank fishery at Killecarré, and a pearl-fishery at Tuticoreen, both of which places are situated on that part of the coast of the southern peninsula of India which is opposite to the island of Ceylon.

It is said that the chank and pearl fisheries on the coast of the peninsula, and the chank and pearl fisheries on the coast of Ceylon, were, at the time, when the Mahomedans were established at Manaar and Mantotte, under one management; the policy of this arrangement is obvious; for, as most of the divers who dive on the one bank also dive on the other, the fisheries at one place may, if under separate management, materially interfere with fisheries on the other. These fisheries seem to have been carried on along the same parts of the respective coasts of the peninsula of India and of Ceylon from the most ancient times. There is little doubt that Killecarré was, as is stated by some authors, the Colchi, mentioned in the Periplus of the Erythrean Sea, and that the pearl fishery, which is mentioned in the Periplus, as having been carried on at Colchi in ancient times, is the same pearl fishery as that which is now carried on off the coast of Tuticoreen and Killecarré.

[4] *Chanks*.—p. 356.

The chank fishery is an object of material consequence to the British Ceylon government in point of revenue, which, till the year 1813, was derived in two ways; first, by the sale of the exclusive privilege of fishing this shell; secondly, from the export duties upon the chanks when taken from Ceylon. But this fishery is even of greater importance, because it is a nursery for divers, whose services are wanted in the pearl fishery.

The chank is the *voluta gravis*, which is sawed into rings of different sizes, and worn by all Indian women as an ornament on their arms, legs, toes, and fingers. But the great market for the sale of these shells is Bengal, where a religious prejudice is entertained in their favour, in consequence of which thousands of them

are buried with the bodies of opulent and distinguished persons in that part of India; this is the cause of the great and constant demand for them. The principal banks belonging to the English government in Ceylon are situated along the north-west coast of Ceylon, a little to the northward of the island of Manaar. The divers generally dive for these shells in three or three and a half fathoms water. The quantity of chank shells which are found on these banks is so great, that the government frequently lets the right of fishing for them at sixty thousand Ceylon dollars a year. As the Ceylon divers learn to dive for pearl oysters, which are found in eight or nine fathoms water, by diving for the chanks, which are found in three or four fathoms, the chank fishery is considered a nursery for the pearl divers.

[5] *Mantotte*.—p. 356.

The ruins of the ancient town of Mantotto, all of which consist of brick, still cover a considerable extent of country. Great numbers of Roman coins of different emperors, particularly of the Antonines, with specimens of the finest pottery, and some Roman gold and silver chains, have been found in those ruins.

[6] *Elephants* (*Elephantum Pascua*).—p. 352.

The elephants which were exported from Point de Galle were caught in ancient as well as in modern times in that tract of country which extends from Matura to Tangalle, in the south of Ceylon, and which, from its being famous for its elephants in his days, is described by Ptolemy, in the map he made of Ceylon seven-hundred years ago, as the *Elephantum Pascua*.

The trade in elephants from Ceylon, which used to be very lucrative, is now completely annihilated, in consequence of all the petty Rajahs, Poligars, and other chiefs in the southern peninsula of India, who used formerly to purchase Ceylon elephants as a part of their state, having lost their sovereignties, and being therefore no longer required to keep up any expense of this description. The number of elephants in Ceylon is so great, and the population so small, that it will be of material assistance to the cultivators and manufacturers in the island if these animals can be generally used for labour.

[7] *Coodramallé*.—p. 355.

Coodramallé was, in ancient times, a town of great importance. There are now extensive ruins on the spot where it formerly stood. It was the place where the fishery for pearls used to be carried on before it was removed to Aripoe, which is a few miles to the northward of it.

[8] *Rice*.—p. 356.

The great quantities of rice, which, in former days, were exported from Trincomalee to all parts of India, were the produce of the eastern provinces of the island of Ceylon, the produce of which is, at the

present time, so reduced as to be scarcely sufficient to supply the small population which inhabits them.

[9] *Indigo*.—p. 356.

The indigo which was exported from Trincomalee is the produce of the *indigofera tinctoria* of Linnæus. It was celebrated in ancient times all over India, Arabia, and Persia, for the brightness of its colour, and was an article upon which the merchants of Ceylon, in former days, appear to have made a great profit; it grows at present perfectly wild between Trincomalee and Batticaloa, but is no longer an article of export.

[10] *Chayâ Root*.—p. 356.

The Chayâ root is the *oldenlandia umbellata* of Linnæus, and is used for dyeing red, orange, and purple. Although this root grows on the opposite coasts, and on the island of Ramisserum, that which grows in the province of Jaffna, and in the island of Manaar, is reckoned the finest. It gives rise in Jaffna, and in the island of Manaar, to a caste whose sole occupation is to dig for chaya root.

[11] *Areca Nut*.—p. 356.

This nut is used all over India for chewing with the betel leaf. There are three species of this nut in Ceylon, which grow in great perfection in the interior of the country, and are much esteemed throughout India. The *areca nut* is to this day one of the most profitable and most abundant articles of exportation from that island.

[12] *Sappan Wood*.—p. 356.

The sappan wood is made use of for dyeing cotton cloth of a very fine red, or rather a very deep orange colour.

[13] *Coire*.—p. 356.

The husk of the cocoa nut produces a coarse filament, which certain low classes of the people prepare and spin by hand, in which state it is called coire. In Ceylon it is obtained from the cocoa-nut trees, which grow in great luxuriance along the south-west part of the coast from the river Kymel to the river Halleyway, forming a belt one hundred and thirty miles in length, and one and a half in breadth.

This belt was estimated, in the time when the Dutch governed Ceylon, to contain between ten and eleven millions of cocoa-nut trees, and to produce, in addition to a great quantity of cocoa-nut oil and six thousand leaguers of arrack, upwards of three millions of pounds weight of coire. A good tree in that belt was estimated to produce from fifty to eighty, and sometimes one hundred cocoa-nuts in a year, each cocoa-nut being equivalent as food to at least three ounces of rice.

MISCELLANEOUS.

FOREIGN.

FRANCE.

DR. VENTURINI remarks, in his 'Chronik des neunzehnten Jahrhunderts,' for the year 1828, that the University of Paris, to which 673 ecclesiastics were attached, was supported in that year by a grant of 90,000*l.*, whilst scarcely 1800*l.* were appropriated to the support of national schools! No wonder that immorality and disorder should have thriven in exact proportion with the neglect of general education.

THE POLES.—The Polish committee at Paris have received an aid of 1200*l.* from the United States; it was accompanied by a silver vase of 400*l.* value, which was ornamented with the armorial bearings of Poland. It is intended, that those Polish youths, who have no prospect of entering the military career, should be assisted out of this fund in literary pursuits; and each of them is to receive a monthly allowance of 3*l.* 12*s.* There are a number of these youths now attending the courses of lectures, which are delivering in the University of Paris. Each of them is continuing the routine of education which he had commenced in his native country; and a great many of them are devoting themselves to the classics and oriental literature.

TOULOUSE.—The Chevalier Lespinasse, in his dying moments, bequeathed 150,000 francs, (about 6000*l.* sterling,) for erecting and maintaining two schools in this town, where the system of mutual instruction is to be adopted. Lespinasse formerly played a prominent part in the French convention; few will think that his last hours were not far better employed than his earlier years.

JEWISH SCHOOL AT PARIS.—This school, which is conducted under the superintendence of the Jewish '*Société des Amis du Travail*,' maintains and educates at this moment 300 pupils, the children of the poorer class of Jews in the French metropolis. For several years past, they have been entirely clad through the liberality of M. de Rothschild. It is extraordinary how much is done with the scanty funds which this school possesses. An income scarcely exceeding 6000 francs (240*l.*) has sufficed, not merely to teach the pupils reading, writing, and arithmetic; but to instruct those of them in mathematics, grammar, and linear design, whom the necessities of their parents do not call away from the establishment at an early age. Even after their education is considered as completed, the society finds them a master, at an expense of 2700 francs per annum, raised by voluntary subscription, and when they are capable of working for themselves, provides them with tools.

VALENCIENNES.—The religious brothers of St. Yon, eight in number, including their director, are conducting the elementary instruction of 627 individuals, in three separate houses. Under their own roof they have evening classes, between seven and nine o'clock, appropriated to workmen, apprentices, and children, who can spare no time from their daily labours in the earlier part of the day. There are two classes; the one for the juvenile and less advanced pupils; and the other for adults, workmen, servants, and apprentices. In both, the most anxious desire to learn is said to prevail. They have separate places for their studies; and the expense is defrayed by voluntary subscriptions. There is another school for adults, which is carried on at the expense of the town, and pursues the mutual instruction system.

UNIVERSITY OF PARIS.—Some of the chairs in this university seem to be singularly neglected. *Guizot*, who ought to lecture on modern history, and had thrown no small degree of éclat on his professorship, is become a statesman, and has found better occupation for his time. His substitute is *Girardin*, who is a maître des requêtes, and finds it a more lucrative employment to write political articles for the *Journal des Débats* than to attend to his class.—*Cousin* seems to look down with contempt on ancient philosophy, which his learning once so richly illustrated, and has likewise found a substitute, in order that he may devote himself to his official duties, as joint-counsellor of state, and of the university. *Villemain*, who is no where so much at home, as when filling his professional chair in the presence of 800 youths, has turned them over to a proxy, whose school barely musters 30 followers. M. Villemain has evinced more respect for his salary of 20,000 francs, which he retains as one of the council of the university. *Royer Collard* has also ceased to come amongst us. His substitute is M. *Jouffroy*, who is under engagement to give us two lectures a week as laid down in the *Programma*. But he tells us, that his duties, as member of the chamber of deputies, are in the way; and, therefore, he cuts his two down to one. As brilliant exceptions to these academic abuses, I am bound to name the punctual and illustrious Cuvier, Thénard, Ampère, Biot, Andrieux, Portets, Pouillet, l'Herminier, and a few others.—(*Paris: 20th February.*)

In a recent debate on the vote to the university, the committee of the chamber of deputies having proposed to reduce the salary of the grandmaster (the minister for public instruction) to 2000*l.*, and that of the seven councillors of the university to 3360*l.*, (or 480*l.* a year to each,) the chamber, in spite of a broad assertion from Montalivet, the present grandmaster, that the object of the opposition was to overturn the university altogether, resolved to reduce the whole vote from 5360*l.* to 3680*l.* per annum.

BELGIUM.

NATIONAL SCHOOLS.—The proposal, brought forward by Messrs. Robaulx and Seron, that a school should be established at the public

expense in every parish, and that the government should direct the nature of the instruction to be afforded by them, has produced violent commotion among the clergy; and they are consequently using every effort to prevent such an infringement upon what they term their 'rights and privileges.' Yet these were the men, who clamoured for *freedom of education*, during the mild and essentially liberal sway of the late monarch! Though they have not been able to persuade the chamber to prevent the discussion from taking place, they have succeeded in obtaining its postponement until the 20th of January. It is looked forward to with great anxiety, but scarcely with any expectation, that an effectual stand can be made against the powerful influence of the Romish clergy*. I should remark, that elementary instruction has not hitherto been made the subject of legislative interference; on the contrary, under the pretext of fostering freedom of education, the salaries of the masters have of late been withheld. The whole 'kingdom of the Netherlands,' which contained 3,903,660 inhabitants in 1830, possessed at that time 4046 schools. At the close of that year, the number of the pupils amounted to 157,100 boys, and 125,900 girls, or altogether to 283,000. The item, assigned by the budget for the support of these schools was 70,624 florins, (6200*l.*) The necessity of re-constructing them is become urgent, inasmuch as the regulations established by the late government have been abolished, without any regard having been had to the substitution of others.—(*Brussels: 23d December.*)

LOUVAIN.—On the 5th of February, the inhabitants of this town held a public meeting, for the purpose of petitioning the legislature not to dissolve their ancient university.

GERMANY.

LEIPZIG, (26th January).—The welcome given to the first division of expatriated Poles, consisting of seventy officers and non-commissioned officers, resembled a triumphant procession. They were conducted into the town amidst the flourishes of four and twenty French horns, and received before the gates by the civic guard on horseback and an immense concourse of people, cheering them with enthusiasm; they continued shouting their national ballads through the streets and squares until they reached the head quarters assigned to them, whence they were billeted in various directions. Twenty-four of them were conducted to the Hôtel de Pologne by a body of the students. Though there were youths of fourteen and sixteen amongst them, they were most of them handsome and athletic men. After they had taken their meal, they paid a visit to Prince Poniatowski's monument, in front of which they uncovered their heads, and listened with earnest attention to an address delivered by one of their comrades. Our university has met with a serious loss in the death of

* We since learn, that, after a vehement discussion, which took place on the 25th of January, the influence of the Catholic clergy prevailed, and the proposal was rejected by a majority of 53 against 24.

Dr. *Tillmann*, the leading professor of divinity ; a man distinguished for the depth of his scholastic and theological attainments. He died with a Latin exclamation, vindicating the rights of the Protestant faith, on his lips ; and the procession, which attended his remains to the tomb, was preceded by five academical standards. The removal of our *School of Commerce* to its new site took place, under appropriate solemnities, on the 22d instant. The number of pupils now studying under the care of Mr. Schiede, the director of the seminary, is 134 ; of whom 90 are pursuing the customary, and 44 the higher branches of education. The 4th of December, which was the anniversary of the foundation of this university by Frederick the Quarrelsome, in 1409, was selected for celebrating the solemnity of laying the foundation-stone of a *new university building*, which is to take the name of 'The Augusteum,' as an enduring tribute to the memory of Frederick Augustus, 'the father of the Saxon people.' It is erecting at the back of the 'Collegium Paulinum,' and will afford ample accommodation for the university library, and other public collections, as well as for a spacious hall of assembly, and convenient lecture-rooms of various dimensions. After attending divine service in St. Thomas's Church, the congregation, consisting of the municipality, the whole corps of professors, the students, the civic guard, &c. marshalled themselves in due form, and proceeded across the market to the scene, where the ceremony was performed. Appropriate addresses from Dr. Klien, the rector, Dr. Deutrich, the burgomaster, and Von Langem, the royal commissarius, were delivered on the occasion, and the solemnity closed with the anthem of 'We praise thee, O God !' *Quandt*, the late counsellor of war at Dresden, has bequeathed the university a sum of 3000 dollars, the interest of which is to be applied in aid of six really indigent and industrious scholars, who are to enjoy it for a period of three years. The privileges, hitherto enjoyed by candidates for degrees, who boasted noble blood, have been wholly abolished.

WEIMAR.—The 'Female Society,' (*Frauen-Verein*), which has been established in this grand duchy under the immediate patronage of the Grand Duchess, has been actively useful during the past year. The schools of industry which the society have opened, have given instruction to 2967 children, of whom several hundreds, as well as adult females, have been maintained by employment in spinning. Her Imperial Highness frequently visits these schools, and bestows rewards on those of the pupils, who are most attentive and industrious. In the Asylum for the education of orphans and destitute children of the better class, there are at present three and twenty pupils ; and the institution continues to assist the objects of its care after they have quitted its roof.

JENA.—A new code of laws has been recently promulgated and brought into operation for the government of this university. The rights and duties of the student are laid down in 132 clauses ; and the course to be observed in all university proceedings, the enact-

ments relating to the contracting of debts, and the punishments to be awarded for every description of offence, are the subject of regulations, calculated to uphold a salutary degree of discipline, without trenching upon a rational spirit of scholastic freedom. Secret associations are prohibited under severe penalties. The students, at the opening of the summer term, were nearly 600 in number.

GRAND DUCHY OF HESSE DARMSTADT.

JEWISH REFORMS.—‘Whilst in this quarter of Germany I have had an opportunity of observing the beneficial effects of the diffusion of civil and religious liberty under a representative system. Its spirit has not been lost upon the *Hebrew* race; it has worked a great change for the better in their social and religious character, and cleared away whatever was out of harmony with the temper of the age. Dr. Dernburgh, a jurist of Mayence, and a man of enlarged mind and unwearied activity, has been appointed superintendent of a new board of the Jewish persuasion, consisting of young and intelligent men: and even during the short interval, which has elapsed since his appointment, has introduced various ameliorations in Hebrew worship. In the course of this week, a meeting of highly respectable Jews is to be held in Darmstadt, for the purpose of assisting the government in “forming a consistory,” introducing “a complete reform of public worship,” and determining “whether it may not be advisable to do away with the Talmud altogether, as a statute book of religious observances.” In this place, likewise, much good has been effected through the instrumentality of some sensible and zealous members of the Jewish community: I instance particularly, the institution of a “*Society for promoting Manual Labour among the Jews*,” which already affords the means of education to 250 youths, and assists them in clothing themselves, providing tools, and supplying other necessities. Another useful reform has been the *performance of divine service in the German language*, which regularly takes place in their new synagogue. I have attended it twice, and heard excellent *discourses* from Drs. Hess and Creuzenach, who are the appointed ministers in conjunction with Mr. Johlson. I observed, however, that *no prayers* were said, though it is the usual practice, and was astonished to find that divine worship is omitted on some of their great festivals. —(Frankfort, 24th January.)

MARBURG.

ON the occasion of the birthday of the elector of Hesse Cassel last year, Professor Rehm delivered an address, which has since been printed under the title of ‘*An Historical Review of the General Principles and leading Epochs, which have marked the Rise of Constitutional and Representative Systems among the modern Nations of Europe*.’—The number of students at this university in September last, amounted to 362, of whom 286 were Hessians, and 76 fo-

BRUNSWICK.

THE states have it in contemplation to vote 30,000*l.* for the Duke's civil list, and 150,000*l.* for rebuilding the ducal palace; but we hear nothing of any addition to the miserable pittance of 30*l.*, which is all that has been annually doled out for many years past towards extending the celebrated library at Wolfenbüttel.—(*Brunswick: 9th January.*)

ERLANGEN.—The entire income of this university is 71,359 florins, or 8020*l.*; but, as it is liable to a deduction of 1410*l.* for certain charges not immediately incident to its objects, the net receipt does not exceed 6610*l.* The only aid, granted to the institution out of the public purse, is 8000 florins, or 900*l.* a year, which sum has been annually given in support of the three Bavarian universities since the year 1819. The balance of the receipts and disbursements of the university of Erlangen for 1829-1830, was 84*fl.* 55*kr.*, or 9*l.* 10*s.* on the wrong side of the account.

THE UNIVERSITIES OF BADEN.—The official Gazette of Carlsruhe, of the 10th of December last, contains the following return of the number of students in the two universities of Heidelberg and Freiburg; the former being a place of education chiefly for Protestant, and the latter, chiefly for Roman Catholic, youth.

For the summer half-year, 1831.

	Heidelberg.	Freiburg.
Students of Theology . . .	71	202
Jurisprudence . . .	499	110
Medicine, Surgery, and Pharmacy . . .	250	146
Economy . . .	69	
Philology and Philosophy	34	101
	<hr/> 923	<hr/> 559
Natives of Baden . . .	247	476
From other countries . . .	676	83

SCHWARTZBURG-SONDERSHAUSEN.

The government of this little principality have threatened to impose a fine upon the parents of such children as may absent themselves from school without assigning an adequate reason for their absence: their names are also to be published in the official Journal of Public Instruction; and for the third offence, they are to undergo incarceration.

MUNICH.—On the 14th of December last, there were 1585 individuals studying at this university.

WURTZBURG.—The number of students in this university, in the early part of January, was 521; of whom 324 were native born subjects of the crown of Bavaria. The courses in *divinity* were followed by 118; in *jurisprudence*, by 109; in *medicine*, by 244; and in *philology* and *philosophy*, by 50.

ROSTOCK.—The new organization of our *Civic grammar school*, which has so long been a libel upon the town, has been productive of the most gratifying result. The university has not been disturbed by the customary broils between the students and sailors; but in spite of the renewed order, that all young men, intended for the ranks of the native clergy shall pursue a two years', and all such as are designed for the practice of the law, a six months' course of study at the college here, the university is far from being in a thriving condition; and this will be naturally inferred from the paucity of its frequenters, whose number does not exceed 108! Whilst on this subject, I ought not to omit mentioning the noble bequest of Mr. Brönse, a merchant of this town, who died on the 7th of January last, leaving behind him a legacy of 20,000 dollars, (3000*l.*) to the asylum for the indigent, and a similar sum for the endowment of the Civic school.—(*Extract from foreign correspondence.*)

NEW STRELITZ.—The 'Gymnasium Carolinum' in this town consists of three sections: namely, the *Gymnasium*, properly so called, the *Real-schule*, (or seminary for useful knowledge,) and the *Elementary School*. The latter is divided into three classes, conducted by as many masters, and takes up the education of children at about eight years of age; they receive that description of general instruction, which is now become indispensable with all classes of men. Such as do not desire a finished education, and yet require something beyond what the elementary school affords, pass into the *Real-schule*, which at present consists of two classes. The 'Gymnasium' is entered by those only, who are anxious to become finished scholars, or are intended for some profession, in respect of which the laws of the country require, that they should first have passed at least through the second class of a gymnasium. That in this place contains four classes.

PRUSSIA.

BERLIN.—The friends and admirers of the late Professor Hegel will derive satisfaction from learning that an association of his friends have been some time past employed in preparing a complete edition of his works. The inedited portions of them consist of

1. *Prælections on the Philosophy of Religion*, together with an *Essay on the Evidences of the Existence of a Deity*.

To be edited by Dr. Marheinecke.

2. *On the History of Philosophy* . . . Professor Michelet,
 „ *the Philosophy of History* . . . Professor Gans,
 „ *the Theory of Law* . . . the same.

5. On *Æsthetics* Professor Hotho.
6. „ *Logic*, and the *Philosophy of Nature*
and the *Mind* Professor Von Henning
7. *Miscellaneous Pieces* Dr. Forster.

UNIVERSITY.—The official report for the present winter-halfyear states the number of matriculations for that term to have been 1469; namely, 474 in the faculty of *theology*,—508 in that of *law*,—258 in that of *physic*,—and 229 in that of *philosophy*. Over and above this number there are 361 individuals, and amongst them 64 surgeons and 93 students of pharmacy, who are admitted to attend the courses without matriculating. On the whole, therefore, there are 1380 persons in this university who are following its courses of lectures; and comparing this with its former state, it is evident that the prevalence of the cholera, with all its alarms and restrictions, has not been any essential detriment to it.—(*Berlin: 10th January.*)

The *Asylum for the Blind* in this city was opened, by order of the present king, on the 13th of October, 1806; but it would have fallen to the ground during the political convulsions, which soon afterwards befell the Prussian dominions, had it not been for the benevolence of Zeune, who supported it for many a year out of his own private means. It has now existed for a quarter of a century, during which interval 137 pupils have been received into it; these have consisted of 67 free scholars, 13 boarders, and 57 general pupils, and the institution has enjoyed the advantage of being accommodated under a handsome roof since the year 1812. Zeune, who is its director, is assisted by his wife, who superintends and instructs the female pupils in manual occupations befitting their intended station. The task of instruction is divided between an assistant-master,—who is succeeded every year by some young man belonging to the national seminaries, and is placed in it for the purpose of acquiring the art of teaching the blind and practising it in after-life,—and a music-master, and teacher of mechanical labour. The tuition, which the asylum affords, is of a threefold description—*Manual employment*, embracing needle-work, knitting, net making, weaving, spinning, &c., which enable the least capable to earn a livelihood; *Music*, by far the most profitable occupation which the blind can follow; and such branches of *education* as are common to our intermediary schools; namely, writing, arithmetic, geography, natural history, the native language, history, and Christian knowledge. They become adepts also in reading, where the print is raised.

There are three classes of pupils on the establishment—*King's scholars*, brought up at the expense of the sovereign;—*boarders*, who are boarded and educated with the former for a certain annual sum;—and *general pupils*, who are instructed gratuitously. Of the first class there are at this moment twelve, of the second eight, and of the third ten, in the Asylum.

HALLE.—Effectual means are now in progress for erecting a

structure, the want of which has long been felt. Three years ago his majesty (the King of Prussia), being desirous of marking the jubileum of the late Chancellor Niemeyer by an act of royal grace, assigned a specific sum for the construction of a university building. The king has now increased the sum, and the work will be commenced as soon as the season of the year admits of it. It will occupy the site on which the theatre formerly stood, and be a great embellishment to the university.

MAGDEBURG.—The asylum for the education of indigent children of both sexes, which has been erected at *Burg*, near this city, out of the princely endowment of 33,333*l.*, three per cents, bequeathed with this view by *C. A. G. Pieschell*, Esq., late merchant in London, was opened with due solemnities on the 4th of July last. *

BONN.—Inclusive of twenty individuals, who have not matriculated, there are at present 937 students receiving instruction here. The relative number of those who have matriculated are, 249 in Catholic theology, 156 in Protestant theology, 250 in jurisprudence, 145 in medicine, and 117 in philosophy, &c.; 816 of them are Prussian born subjects, and the remaining 99 are foreigners. The list of professors and lecturers for the October term contains 5 in *Catholic*, and 7 in *Protestant theology*;—13 in *law*;—16 in *medicine*;—6 in *philosophy and didactics*;—7 in *mathematics*;—8 in *natural history*;—11 in *philology*;—4 in *modern literature and languages*;—2 in the *fine arts*;—5 in *history*;—and 5 in *political, &c. economy*—in all, EIGHTY-NINE.

POLAND.

THE University of *Warsaw* still continues closed, and many are of opinion that it will be transferred to Grodno. Neither have the seals been withdrawn from the university-library; every book and pamphlet in it, which is hostile to the Russian government, has been removed, and numbers of scientific works have been abstracted from it, and sent off to St. Petersburg.—(January, 1832.)

SEMINARY FOR GOVERNESSES, &c.—On the 20th, 21st, and 22d of December last, General Rautenstrauch, the Polish minister for ecclesiastical affairs and public instruction, presided at the yearly examination of the public institution for the education of governesses, as well as of the preparatory boarding-school attached to it. It opened with examinations in religion and morals, after which the pupils afforded proofs of their progress in modern languages, and the literature of Poland, France, and Germany. The business of the first day closed with music, in which they were accompanied by other instruments in their performances on the piano-forte. The examinations of the following day had reference to geography, history, arithmetic, domestic economy, and the science of education. These were succeeded by the exhibition of drawings of needle-work on the part of the pupils. The last day was devoted to inquiries

into the boarding-school, in which the teachers, after they have completed their education in the upper class of the institution, commence their duties as governesses, under the direction of appointed professors; the examinations in this department were conducted by the governesses themselves, and when they were ended, the names of those, who had most distinguished themselves in both establishments, were publicly announced. The Princess Gedroyz (now the general's consort) then distributed wreaths of gold and books to the most meritorious; and seven of the pupils, who had successfully completed their three years' course of education in the upper department, and acquired sufficient proficiency in the practice of teaching in the lower, received letters patent, indicating their acquirements and ability.—(*Warsaw : 8th January.*)

RUSSIA.

THE emperor has transmitted a ukase to the minister of public instruction, in which he observes, that, inasmuch as numbers of young men enter the Russian universities without the requisite preliminary acquirements, and are consequently incapable of following the lectures given,—an evil which occasions them great waste of time,—it is his order, with a view to prevent any incompetent individual from being admitted into a university, that measures be adopted to refuse admission, unless the youth shall have gone through a complete course of education in a gymnasium, and have provided himself with a certificate to that effect, or, if he shall have been educated at home or in a private school, that he pass through a rigid examination into his attainments in every branch of the course of instruction prescribed for the gymnasium.—(*St. Petersburg : 31st December, 1831.*)

UNIVERSITY OF ST. PETERSBURG.—The progress of this university is extremely slow; many of its departments remain unfilled, and the number of students scarcely exceeds *three hundred*, although the academic district, of which it is the focus, comprises no less a population than three millions of souls, embracing the provinces of St. Petersburg, Nowgorod, Pleskow, Olonetz, and Archangel. The festivals of the university are confined to the ceremonies observed on the change of the rector, the promotions to doctors' degrees, and the occurrence of birthdays in the imperial family; hence there are but few occasional disquisitions of a learned or scientific character. The prospectus of the courses appears in Latin, Russian, and German, those being the three languages in which the lectures are given. There is no *theological* faculty, its place being supplied by several theological, or rather clerical seminaries.

DORPAT (*August, 1831*).—Every one has enlisted in the guard of health; professors in all branches, and scholars, both young and old, artists, merchants, and mechanics, relieve one another every four-and-twenty hours, and make common cause against the cholera. Hitherto, thank heaven, we have remained unscathed. The number of students at present exceeds 500.

DENMARK.

COPENHAGEN ROYAL VETERINARY SCHOOL.—The number of animals received into this establishment for medical treatment in 1830 was as follows:—3531 horses, 1191 cows, 548 hogs, 20 sheep, 1395 dogs, 124 cats, and 209 birds, and of these 7018 animals only 138 died. At the two half-yearly examinations in that year, fifteen pupils, one half of whom had been educated at the public expense, passed a full examination in the veterinary art.

HIGH SCHOOLS.—The number of pupils in the superior class of seminaries throughout the kingdom was, for the academical year 1829-1830,—1392.

SWEDEN.

UPSALA.—The birth-day of his majesty, on the 1st of December last, was kept with much festivity by the professors and students, who first assembled in their respective lecture-rooms, and devoted the day to orations, singing, and banqueting. On this occasion, the archbishop, rector, and professors attended the solemnity of opening the new hall of assembly for the students of Dalicaria, which has been built at their own expense; and the students assembled in this hall the day after to celebrate the birth of the Duke of Dalicaria. The honour which had been conferred upon their native province by the dedication of this hall to their benefit, lent additional zest to their hilarity.

STOCKHOLM.—The society instituted by the crown prince's consort, in aid of necessitous mothers of families, has been productive of much good. Its objects not only receive assistance in food and money, but in the education of their children.

Count Von Wetterstedt, the chief secretary of state, has presented the Norwegian Museum with 124 medals and iron casts, which have been either struck or cast at the works belonging to him at Finspang. Many of them are quite equal to the celebrated medals struck at Berlin.—(12th January.)

AUSTRIA.

THE 'Wiener Zeitung' of the 31st January affords the following summary of the establishments for public education existing in the twelve governments, which constitute the Austrian empire, exclusively of Hungary and Transylvania. These governments comprise Bohemia, Lombardy, Venice, Dalmatia, Galicia, Austria above and below the Enns, Styria, Illyria, Moravia and Silesia, the Tyrol, and the Coast-land and Military Frontier territory. The most important branch, 'national education,' was warmly encouraged by the Empress Maria Theresa and her successors, Joseph and Leopold, but far more has been done for it by the present monarch, under whose government the following gratifying results have been obtained. In the provinces just enumerated, which contain at the present day a population of 20,572,750 souls, there exist 15,967

elementary schools under the various names of *Trivial*, *Chief*, *Chief Normal*, and *Real* (or useful knowledge) schools, and independently of 8964 *Repetition Schools* (Wiederholungs-Schulen): in all, there are, therefore, 24,931 national schools, and these are attended by 1,993,552 pupils, who are taught by 10,252 ecclesiastical teachers, and 21,801 lay teachers and their assistants. In the several institutions for the 'Blind' and 'Deaf and Dumb,' which exist in Vienna, Prague, Milan, Grätz, Lemberg, Lintz, and Brixen, 300 of these unfortunate beings receive instruction, and are, to a certain extent, wholly provided for.

SWITZERLAND.

ZWINGLI'S ANNIVERSARY.—On the 11th of October last, about 5000 persons, both Protestants and Catholics, assembled on the field of Cappel, in the canton of Zurich, to celebrate the anniversary of the death of Zwingli, the Swiss reformer, who fell in that memorable contest in the year 1531. The business of the day was not confined to mere harangues and singing, but closed with the collection of subscriptions (for which purpose Zwingli's cup was made use of), towards founding a school house, on Protestant principles, at Wildhaus, where the reformer was born. A sum of money was also raised for the relief of the inhabitants of Uri and Unterwalden, who have suffered from the late inundations. The latter of these works of charity partook of the genuine spirit of Christianity; for the bitter hostility, with which the ancestors of those unfortunate people contended against the reformation, was remembered—to be forgotten and forgiven.

ITALY.

MODENA.—The students of this university must be leading anything but a jocund life; for a recent order from the police compels them to wear a particular medal as a distinguishing symbol, and they are bound to retire within-doors at the first note of the Angelus-bell, *i. e.* immediately after sunset. They are likewise prohibited from going to the play, unless they have first obtained special permission from the police!

GREECE.

MR. TEMPLE, an American missionary, now in Malta, observes, in a letter addressed to the editor of the U. S. 'Recorder,' that 'we rejoiced at the deliverance of Greece; but there is really more freedom in Turkey than in that country. It is the undisguised policy of the present Greek government to counteract all our exertions for the mental civilization of its subjects.'

We regret to find this remark corroborated by so high an authority as that of Professor Thiersch of Munich, who has recently visited the Peloponnesus and Greek Archipelago, on a mission from the Bavarian government. In a letter, dated from Egina, he says, 'From this spot likewise a considerable proportion of its more eminent men have been driven away by the president's admi-

nistration. Amongst those who have remained behind, I was particularly pleased with *Iakobaky Rhizo*, who was kept at a distance by him until a few months before his assassination, and *Genadios*, the ablest teacher in the schools of this island. Of these, the *Orphan Asylum**, an institution which was founded by the late president and his brother, but has proved a failure, is the most striking proof which could be adduced of their ministerial incapacity. The ground on which it stands being much too low, its situation is unhealthy, even in the healthiest of islands. Instead of moving it higher up, where it would have commanded purer air and an open expanse of view, the rocks below have been partially dug out, in order to obtain a level; and, as if money had been cheap as dirt, instead of making it a structure of three floors, it has been carried out on a ground-floor, in the costly form of a triangle,—a form which has also occasioned a lavish expense in roofing. What a spectacle does this abortive creation exhibit! and what an unpardonable mistake is that which has burdened an impoverished people with an outlay of eight hundred thousand piastres, where one-fourth of the sum would have sufficed! * * * Whilst this wretched asylum is maintained at a monthly sacrifice of nearly twenty thousand piastres, every other establishment for the higher class of education is wasting away in a state of deplorable mediocrity; and the youth, whose parents are of the most respectable rank of society,—the youth, in whom centre the hopes of Greece, possess no opportunity whatever of assuaging their thirst after knowledge, at the very moment when the government, with incomprehensible eagerness, are throwing away their care and treasures on the children of adversity and the offspring of mental and corporeal degradation. In what is called the ‘Central School’ at Egina, which is the only institution at all akin to our gymnasia, nothing beyond Greek and a little mathematics are taught! French, which would at least have opened the entrance upon a rich field in literature, will be abandoned in the course of the present month, because the government does not choose to pay a teacher any longer; and, last summer, the scholars entered into a solemn engagement at church not to cross the threshold of the school again, unless they were taught what was promised in the original plan for their studies, and unless teachers were given them *who had learnt something themselves*. Though the majority have moved away (and there were youths among them from Greece and Macedonia, and even from Asia, the countries around the Danube, and Russia itself,) those remaining are sufficiently numerous to form a good school. There is nothing which might not be attempted with youths so ambitious of information, so intelligent by nature, and so exemplary in their conduct. I repeat it, exemplary in their conduct!—for so long as the schools in this island existed, there did not occur one solitary instance deserving the name of a breach of discipline.’

* For some account of this institution we refer the reader to our second volume.

TURKEY.

MEDINA.—The director and masters of the school at *Medina*, called Bab-Isscham, having represented to the sultan the inadequacy of the yearly grant hitherto made for their support and the indispensable repairs of the building, his highness has added considerably to the amount for the ensuing year, in proof of his anxiety, that those who devote themselves to the service of the Mahomedan faith should be adequately remunerated. A decree, issued by the sultan, directs, that a regular catalogue should be prepared of all the books existing in the Hamidijeh library at Medina. The requisite arrangements for carrying this decree into effect have been already made, and a librarian appointed for the purpose of superintending them.

SMYRNA.—The American missionary, Brewer, has had two schools open at Haivali during the last twelve months, and is giving instruction to 150 girls in them.

EDUCATION OF CERTAIN SERVANTS OF THE CROWN.—The ‘*Moniteur Ottoman*’ of the 31st December notices, that, by order of the sultan, Es-seid Hasan Ami Efendi would commence a course of lectures on the grammar and literature of the Arabic and Persian languages, at which all young secretaries were enjoined to attend. The Turkish version of the *Moniteur* differs from the French edition. With respect to the preceding notice, for instance, it is introduced in the Turkish by a verse from the Koran (11th verse of the xxix Sura). ‘*Are those who know something to be likened to those who know nothing?*’ In conformity with this innuendo, his ‘*Sublimity*’ inculcates the duty which is imposed on the secretaries and writers in the imperial chancery*, of cultivating Arabic and the philological sciences, as subservient to jurisprudence and practical philosophy. He observes, that they cannot be fit for their station without being versed in the *fourteen* branches of *philology*, which are thus enumerated:—1. *lexicography*; 2. *grammar*; 3. *etymology*; 4. *syntax*; 5. *construction*; 6. *rhetoric*; 7. *figures of speech*; 8. *prosody*; 9. *versification*; 10. *doctrine of poetic expression*; 11. *epistolary composition*; 12. *art of writing*; 13. *art of ready answers and pleasing narrative*; and 14. *history*. To this end his highness has appointed the said Es-seid Hasan Ami Efendi to be *chodsha*, or teacher in the Chancery of the Porte.

UNITED STATES.

LYCEUM AT WASHINGTON.—Mr. J. Quincy Adams, and a number of the principal inhabitants of Washington, have determined upon founding a *Lyceum* in that town, for the purpose of diffusing a taste for literature and science among their fellow-citizens. The following are the principal points in the statutes promulgated for

* The departments of the interior and exterior—the home and foreign offices.

its institution. It is to be called the 'Washington City Lyceum.' Its object is to promote the intellectual attainments of its members, and the general diffusion of knowledge. With this view, meetings are to be held at stated periods, in which literary and scientific questions are to be discussed, and discourses on subjects connected with science or learning are to be delivered: if it shall be deemed desirable, a collection of books, apparatus, specimens in natural history, &c. will be formed, and a foundation laid for the formation of a museum in natural history, &c. A payment of two dollars per annum constitutes a member; and one of five entitles the subscriber to the free admission of all his family to a participation in every advantage which the Lyceum may afford. Honorary members may be elected. The managing body of the institution is to consist of a president, vice-president, treasurer, two secretaries, and five curators, in whom the general direction is to be vested.

A Philadelphia paper mentions, that Mr. Gerard, late a banker in that city, has bequeathed forty-five acres of land, together with two millions of dollars, towards establishing an extensive seminary for the benefit of that town and the state of Pennsylvania.

ALABAMA.—The University of Alabama opened on the 18th of April, 1831. This new institution is one mile from Tuscaloosa, the seat of government, which stands on the Tuscaloosa river, about 33° 20' N. lat. There is a professor of ancient languages, one of mathematics, and one of chemistry, besides a president, who is professor of moral philosophy; there are also, a teacher of English literature and elocution, a teacher of modern languages, and an assistant-tutor for the ancient languages. The university is well-endowed, and the professors, of course, liberally provided for, according to the general practice in the United States.

The following questions are a specimen of a short examination (the first) in Ancient Geography, in that university:—

1. Between what degrees of latitude is Ancient Greece (*Hellas*) comprised? Its area? Compare it with that of Alabama. Mention its great divisions, with the several districts contained in each.

2. Modern name of Peloponnesus? Why so called? Its two chief rivers, with their ancient and modern names?

3. Where were the Olympic Games celebrated; and what is the date from which they are computed in chronology? Were there any other games in Greece? Where? What effect had these games on the national character of the Greeks?

4. What kind of a soil had Attica; and what advantage did it derive from it? Its area? Its mountains; and for what celebrated? The situation of Athenæ? Its three ports?

5. Describe the situation, and give the modern names (when there are any) of the following places:—Mantinea, Sparta, Pylos, Nauplia, Corinthus, Eleusis (for what celebrated?), Thebæ, Delphi (for what celebrated?), Byzantium?

6. Where are the following places; and with what historical

events are they respectively associated:—Marathon, Thermopylæ, Salamis, Platea, Pharsalus, Actium? Give the date B.C., of each event.

7. Mention the seven islands which compose the present Ionian confederation. Give the ancient and modern names.

8. State some of the causes which led to the establishment of the numerous Greek colonies. What was the nature of the connexion between the mother country and the colonies?

9. What are the two principal migrations mentioned in Grecian history? From what cause did they arise? Where did the wanderers settle?

10. The ancient names of the Archipelago, Sea of Marmora, and Black Sea?

THE SANDWICH ISLANDS.

A SOCIETY of missionaries are on the point of embarking for these islands from the port of New Bedford, Massachusetts; they are nineteen in number, namely, eight regular missionaries, one physician, a printer, and nine females. The first missionaries who proceeded to this quarter of the world took their departure in the autumn of 1819; and they were followed by subsequent detachments in 1822, 1827, and 1830. If those, now on the eve of joining them, should reach the islands in safety, the missionaries from the United States will amount to fifty-seven individuals, independently of eight or ten natives, who have been educated in America, and have returned home, where they are employed in instructing their fellow-countrymen. Two printing-presses have been shipped off, and they are at work on elementary books and select portions of scripture; indeed, the whole of the New Testament and a considerable portion of the Old have already been translated into the island-tongue. There are, at this time, *nine hundred schools*, conducted by native teachers, established in the several islands; and *fifty thousand children* are receiving instruction in reading. These schools have not occasioned any expense to the society beyond the cost of the books, which amounts to about thirty cents (15*d.*) for each pupil. The natives are glad to exchange their humble manufactures, victuals, and other articles for the books offered to them; and this circumstance greatly alleviates the society's expenditure. The missionaries do not receive any pay; neither do they hold any private property, or carry on any trade. Divine service is performed in places of worship which have been built by the natives for this express purpose.—(*New York, Dec. 13th.*)

INDIA.

SERAMPORE COLLEGE.—*First Class, Dec. 1829.*

1. If two quantities vary respectively as a third, their sum or difference, or the square root of their product, will vary as the third.

2. If one quantity vary as a second, and a third as a fourth, the product of the first and third will vary as the product of the second and fourth.

3. Prove the formula which expresses the sum of an arithmetic series.

4. In any geometrical progression, the first term is to the third, as the square of the first is to the square of the second.

5. The square root of a quantity cannot be partly rational and partly a quadratic surd.

6. Prove the Binomial theorem:—1st, when the index is a whole positive number; 2d, when the index is a whole negative number.

7. If quantities be in geometrical progression, their differences are in geometrical progression.

8. Prove the formula expressing the sum of a geometrical series, and apply it to the case of an infinite series.

9. The number of permutations which can be formed out of n things, taken two and two, is $\frac{n \cdot n-1}{1 \cdot 2}$; and taken three and three, the number of permutations is $\frac{n \cdot n-1 \cdot n-2}{1 \cdot 2 \cdot 3}$.

10. The number of combinations which can be formed out of n things, taken two and two, is $\frac{n \cdot n-1}{1 \cdot 2}$; and taken three and three, the number of combinations is $\frac{n \cdot n-1 \cdot n-2}{1 \cdot 2 \cdot 3}$.

11. All the combinations which can be formed out of n things, taken in all possible ways, are in number $2^n - 1$.

12. In any equation $x + \sqrt{y} = a + \sqrt{b}$, consisting of rational quantities and surds, the rational parts on each side are equal to one another, and also the surds.

13. Let $(a+b)^{\frac{1}{c}} = x+y$, where (c) is an even number, (a) a rational quantity, (b) a quadratic surd, $(x \text{ and } y)$ one or both quadratic surds, then $(a-b)^{\frac{1}{c}} = x-y$.

14. Find the square root of a binomial, one of whose factors is a quadratic surd.

15. When we have a given number A , show how we may find a number Q , such that $A \cdot Q$ is a perfect c^{th} power.

16. Show how to find the c^{th} root of a binomial, one or both of whose factors are possible quadratic surds.

Three examined:—one Cingalese youth, of sixteen, did all but one; the rest, about half. Ages, sixteen, seventeen, and eighteen.

BRITISH.

CAMBRIDGE UNIVERSITY.—Bachelors' Commencement, Jan. 21.

MODERATORS.—Francis Martin, M.A., Trin.; James Bowstead, M.A., Corpus.

EXAMINERS.—James Challis, M.A., Trin.; William Henry Hanson, M.A. Caius.

WRANGLERS.—Heath, Trin.; Laing, Joh.; Cotterill, Joh.; West, Trin.; Hamilton, Trin.; Russell, Caius; Cookson, Pet.; Shorting, Pet.; Bromby, Joh.; Rowlands, Qu.; Hawtrey, Trin.; Simpson, Sid.; Eyres, Caius; Webster, Trin.; Chapman, Jes.; Ottley, Caius; Nind, Pet.; Davidson, Chr.; Milne, Joh.; Hoare, Trin.; Evans, Caius; Pinckney, Trin.; Hodgson, Sid.; Browne, Emm.; Ray, Pet.; Potts, Trin.; Power, Clare; West, Pet.; Cotesworth, Pet.; Francis, Joh.; Lloyd, Emm.; Considine, Joh.; Mandell, Cath.; Alford, Trin.; George, Joh.

SENIOR OPTIMES.—Grove, Pemb.; Daniel, Joh.; Maddison, Jes.; Lushington, Trin.; Fych, Qu.; Shurt, Chr.; Crawford, Caius; Williams, Trin.; Borton, Caius; Thompson, Trin.; Holmes, Emm.; Bridgeman, Pet.; Venables, Jes.; Brade, Joh.; Golding, Qu.; Bland, æq., Trin.; Grant, æq., Qu.; Allen, Trin.; Forster, æq., Cath.; Martin, æq., Qu.; Ebdon, Tr. II.; Tottenham, Trin.; Hurnard, Corpus; Martin, Joh.; Ludlam, Pet.; Scott, Trin.; Wright, Joh.; Hailstone, æq., Trin.; Hurst, æq., Pemb.; Skally, Chr.; Porter, Caius; Bowstead, Joh.; Bell, æq., Corpus; Radcliffe, æq., Joh.; Shadwell, Joh.; Wentworth Fitzwilliam, Trin.; Wilkinson, Chr.; Adams, Caius; Spencer, Chr.

JUNIOR OPTIMES.—Broadhurst, Magd.; Fitzherbert, Qu.; Hayworth, Qu.; Morrison, Trin.; Dickinson, Trin.; Gallichan, Joh.; Cottom, Cath.; Chapman, Corpus; Dobson, Trin.; Gibbs, Qu.; Wills, Qu.; Thompson, Corpus; Christie, Trin.; Brown, Magd.; Skirrow, Trin.; Upcher, Trin.; Beadon, Joh.; Clarke, æq., Joh.; Richardson, æq., Trin.; Panting, Joh.; Read, æq., Magd.; Wray, æq., Joh.; Chapman, Trin.; Shilleto, Trin.

Feb. 3.—Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, were on Friday last adjudged to Douglas Denon Heath, of Trinity College, and Samuel Laing, of St. John's College, the first and second wranglers.

CLASSICAL TRIPOS.—*Examiners*—Robert Wilson Evans, M.A., Trinity College; Benjamin Hall Kennedy, M.A., St. John's College; John Frederick Isaacson, M.A., St. John's College; Connop Thirlwall, M.A., Trinity.

First Class—Ds. Lushington, Trin.; Shilleto, Trin.; Dobson, Trin.; Thompson, Trin.; Venables, Jes.; Wray, Joh.; Broadhurst, Magd.; Alford, Trin.; Heath, Trin.; Grey, Hon. J., Trin.; Forster, Cath.; Ludlam, Pet. *Second Class*—Ds. Fitzherbert, Qu.; Brade, Joh.; Bromby, Joh.; Martin, Joh.; Panting, Joh.; Chapman, Trin.; Wentworth Fitzwilliam, Hon. W. C., Trin.; Borton, Caius. *Third Class*—Ds. Power, Clare; Browne, Emm.; Hodgson, Sid.; Considine, Joh.; Bowstead, Joh.; Christie, Trin.; Grove, Pemb.; Fysh, Qu.

At a congregation on March 7, the following grace passed the Senate. 'That the vice-chancellor be authorized to communicate the thanks of the Senate to Mr. Whewell, for his liberal offer to present to the university his collections of minerals, a collection of treatises on mineralogy, and the sum of 100*l.*, on the condition, that the university provide a suitable room for the reception of the minerals.'

On the same day the syndicate appointed to inquire, 'Whether any, and what alterations can be made with advantage in the mode of examination of candidates for mathematical honours,' have made the following report to the Senate:—

'It appears desirable to increase the duration of the examination.

'There are at present four days of examination in mathematics; on each of the two former, the examination occupies $7\frac{1}{2}$ hours, whilst on each of the two latter, it occupies only four hours. It is recommended, that in future there be five days of examination in mathematics, commencing on the Thursday preceding the first Monday in Lent Term, and that the time of examination each day be $5\frac{1}{2}$ hours.

'By this arrangement $4\frac{1}{2}$ hours will be added to the whole time of examination; and it is recommended, that four of these additional hours be appropriated to the answering of questions from books, and the remaining half-hour to the solution of problems, according to the plan subjoined.

'It is further recommended, that the candidates be arranged in four classes determined, as at present, by the public exercises in the schools; but that during the first four days of the examination, the same questions be proposed to all the classes.

'That, as at present, the examination on the first day extend only to such parts of pure Mathematics and Natural Philosophy as do not require the methods of the differential calculus.

'That on the second and third days, the questions from books include, in addition to the above subjects, the parts of Natural Philosophy somewhat more advanced, and the simpler applications of the calculus.

'That on the fourth day, the examinations extend to subjects of greater difficulty; care, however, being taken, that there be some questions suitable for the lower classes.

'That on the fifth day, the classes be arranged for examination according to the plan subjoined.

'That the questions proposed to all the classes on this day be fixed upon by the moderators and examiners in common; but that the duty of examining the answers to these questions be apportioned amongst the moderators and examiners according to the plan.

'That, as recommended by a former syndicate, "there be not contained in any paper more questions than students, well-prepared, have been generally found able to answer within the time allowed for that paper."

'That the result of the examination be published in the Senate-house, on the morning of the following Friday, at eight o'clock; but if it should happen that the relative merits of any of the candidates are not then determined to the satisfaction of the moderators and examiners, that such candidates be re-examined on that day.

'That this mode of examination commence in January, 1833.'

PLAN OF EXAMINATION.—First, second, third, and fourth classes.

1. Thursday	{ 9 to 11½ ... Pure Mathematics	Jun. Mod. and Sen. Exam.
	{ 1 to 4 ... Natural Philosophy	Sen. Mod. and Jun. Exam.
2. Friday	{ 9 to 11½ ... Natural Philosophy	Jun. Mod. and Sen. Exam.
	{ 1 to 4 ... Problems ..	Sen. Moderator.
3. Saturday	{ 9 to 11½ ... Pure Mathematics	Sen. Mod. and Jun. Exam.
	{ 1 to 4 ... Problems	Jun. Moderator.
4. Monday	{ 9 to 11½ ... Problems	Sen. and Jun. Moderators.
	{ 1 to 4 ... Pure Math. and Nat. Phil. ...	Sen. and Jun. Examiners.
	9 to 11½ { 1st and 2d Classes — Pure Math. and Nat. Phil. }	
	{ 3d and 4th Classes — Pure Math. and Nat. Phil. }	
	{ 1st and 2d Classes — Pure Math. and Nat. Phil. }	
5. Tuesday	{ 1 to 4 2d and 3d Classes — Pure Math. and Nat. Phil. }	Sen. and Jun. Examiners.
	{ 4th Class—Pure Math. and Nat. Phil. }	Sen. and Jun. Moderators.

OXFORD UNIVERSITY.—In a convocation held March 14, II. H. Wilson, Esq. was elected Professor of Sanscrit, on the foundation of Col. Boden.

UNDER GRADUATES.—Oxford, 24th March, 1832.

1. Christ Church	230
2. Brazenose College	101
3. Exeter College	100
4. Queen's College	95
5. Trinity College	86
6. Wadham College	78
7. Balliol College	78
8. Oriel College	77
9. Worcester College	72
10. Magdalen Hall	
11. University College	57
12. Jesus College	57
13. St. John's College	56
14. New College	45
15. Pembroke College	44
16. Magdalen College	41
17. Corpus Christi College	35
18. Lincoln College	33
19. Merton College	32
20. St. Edmund Hall	18
21. St. Alban Hall	15
22. St. Mary Hall	11

1419

LONDON UNIVERSITY.—The annual general meeting of proprietors was held at the University, on Feb. 29th, when the report of the council was brought up and read. It stated, that the capital had increased by three shares since the 1st of January, 1831, and now amounted to 164,852*l.*, of which 2,377*l.* were donations. There were actually received 157,948*l.* The total ex-

penditure to the 31st of December last was 157,398*l.* The balance in favour of the university, including arrears on instalments, with the cash in hand, and deducting debts, which amounted to 795*l.*, was 6,658*l.* Considerable reduction in the expenditure had been effected during the last year, and a hope was expressed that it would be reduced from 5,200*l.* to the annual sum of 3,500*l.*, which would very little exceed the income that, judging from the two first years, might be anticipated for the future. The report then stated, that the council had recommended 200*l.* to be paid as compensation to Professor Pattison; that the number of students at present attending was 386, of whom 226 attend the medical classes; that the elementary school contains 80 pupils, and promised to be a useful institution; that Mr. Malden, M.A., of Trinity College, Cambridge, had been appointed professor of Greek—Mr. White, B.A., of the same college, Professor of Mathematics—and the Rev. Dr. Ritchie, Professor of Natural Philosophy. That a Professorship of Morbid Anatomy was founded, and that to it Dr. Carswell had been appointed. In conclusion, the attention of the proprietors was drawn to a new plan for the management of the University, which had been tried with success, but which, for its permanent adoption, required a modification of parts of the deed of settlement.

The report was approved of, and ordered to be printed for circulation among the proprietors.

ASTRONOMICAL SOCIETY, *London, Jan. 13th.*—Mr. Baily announced from the chair, that he had received a communication from Professor Schumacher, stating that his majesty the King of Denmark, who enters with a lively and personal interest into every subject connected with the promotion of science, had founded a gold medal, of the value of twenty ducats, to be given to the first discoverer of a comet, not of known revolution, nor visible to the naked eye, subject to the following conditions: viz.

1. The medal is to be given to any person who may first discover a telescopic comet (that is, not visible to the naked eye), and not of known revolution. If any doubt should arise, as to what class it belongs, the decision is to be left to Professor Schumacher.

2. The discoverer must send notice to Professor Schumacher by the first post after the discovery, and fix the time of the discovery as well as he can, in order to enable Professor Schumacher to decide between several discoverers, and fix the absolute time of the first discovery, with regard to the longitude of the place, when the comet shall have been seen by more than one person on the same night.

3. This notice must contain the best possible determination of the position of the comet, and the direction of its course, if this can be ascertained from the observations of one night.

4. If the first night's observations are not sufficient to determine the direction of its course, the discoverer must, as soon as he gets a second observation, communicate it to Professor Schumacher.

5. Professor Schumacher is to decide whether a discovery is to be considered as established or not.

6. The medal is to be adjudged six months after the discovery.

7. All astronomers out of Europe may therefore enter into competition for the medal, if the above mentioned notice come to the hands of Professor Schumacher within six months after the discovery; but after that time, no claim can be allowed, nor any medal given.

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.—This Society has just commenced the publication of a weekly periodical, entitled the 'Penny Magazine.' Its object is to distribute really useful knowledge in a popular and attractive form, among those who cannot afford to spend either much time or money, on the improvement of themselves and their children.

DURHAM COLLEGE.—Arrangements are making with all possible celerity for opening the new College at Durham in October. Two of the Professorships are already on the point of being filled up, and for the mathematical one, there are several candidates. Among others are the Rev. Dr. Bland, rector of Lilley, Herts, and formerly tutor of St. John's College, Cambridge; Mr. Whitley, of the same college; and the Rev. J. Carr, head master of Durham Grammar School, and formerly Fellow of Trinity College, Cambridge.

DURHAM INFANT SCHOOLS.—On Jan. 12, the anniversary meeting of the subscribers to the Durham Infant School Society was held, at which it was stated that, from its first establishment in 1825, 800 children had been received and instructed. The children, at present in the three schools of this society, were examined, and their state and progress declared to be highly satisfactory. It is also added, that the desire for education among the poorer classes has been much strengthened by this institution, and the attendance of children at other and more advanced schools, has in consequence been very considerably augmented.

NEWCASTLE.—On Wednesday, Jan. 24, Mr. J. Wilson, agent to the London Sunday School Union at Newcastle upon Tyne, delivered a lecture in that town 'on the modern improvements in the methods of teaching the art of reading, and communicating religious knowledge.' The chief points of the lecture connected with the first branch of the subject were a classified alphabet, according to the shapes of the letters, and the naming of the letters according to the sounds they have when combined with other letters. The utility of the proposed method was exemplified by experiments on several boys from one of the Sunday schools in the town.

The Committee of the Newcastle upon Tyne Sunday School Union are endeavouring to raise a subscription, in order to establish Village and Sunday School *Itinerating* Libraries, on the plan detailed by

Mr. Brown of Haddington,* by which they hope to be enabled to supply the children, and the increasing reading portion of the populous villages in that vicinity, with books of a useful, interesting, and religious nature. From the *itinerating* character of this plan, the committee urge how much it is adapted to the operations of the Newcastle Sunday School Union, (an institution which has in connexion with it 128 schools, 13,397 scholars, and 2,489 gratuitous teachers.) The conductors of the various village Sunday schools would be accredited library agents; while the visitors of the union, (who regularly visit the schools three times in the year,) by becoming inspectors, would thus be a guarantee that the libraries were serving all the useful ends and purposes for which they were designed.

WARWICK AND LEAMINGTON MECHANICS' INSTITUTION.—At the annual general meeting, held Jan. 3, 1832, the report of the committee stated, that a considerable decrease in the number of members had taken place within the last year, which they ascribe to the political excitement which has existed, and which has prevented a regular succession of lectures; but they express a strong confidence in the improvement of their affairs, and announce the accession of Dr. Conolly, late Professor in the London University, to the society, who, with others, has undertaken to deliver lectures, which, in future, will be delivered once a fortnight.

UXBRIDGE NATIONAL FREE SCHOOLS.—The committee in their annual report for 1831, state that 'the school has maintained its usual number of scholars, there being at present 193 names on the books, of whom about 160 attend regularly. The number of those who are able to read the Holy Scriptures is about 136, the rest are learning to spell: 80 can write on paper, and upwards of 140 have attained a knowledge (varying of course in degree) of the fundamental rules of arithmetic.' After urging the beneficial effects of the education supplied, impressing upon parents the necessity of affording a good example to their children, and replying to some of the objections that have been raised to a little knowledge, the report concludes by stating that 'from information laid before the committee, it appears that out of 53 boys who have left the school during the past year, 49 have received excellent characters from their employers.'

BANGOR NATIONAL SCHOOLS.—There are three national schools within the parish of Bangor, namely, Bangor, Vaynol, and Pentir. By a return recently issued, it appears that since 1812, when they were first established, there have been 1333 children admitted, of whom 324 are yet remaining in the different schools, and it is added, that of those who have left, being upwards of a thousand, 'nine only are *known* to have acted immorally, and three of these at least have given evident proofs of contrition.' The correspondent to whom we are obliged for this return, also states, that in the counties

* See Quarterly Journal of Education, No. II. p. 409.

of Carmarthen and Anglesea, there are three endowed grammar schools; about forty national schools, to which the payment with each child is a penny, or twopence a week; a Sunday school in most of the parishes; an infant school in the town of Bangor; and some night schools for adults. The means for supporting the above establishments are chiefly voluntary contributions; and it is estimated that about 6000 children are instructed by them. There are also many other small private schools, generally kept by very incompetent persons.

LEEDS MANUFACTORIES.—In several of the large manufactories of Leeds, a plan has been recently adopted of establishing on the premises schools for the education of the children of those connected with the establishment. In the manufactory of Messrs. Marshall and Co. one hundred and twenty boys and seventy girls are receiving instruction as day-scholars, in rooms purposely erected on their premises; and an extension of the accommodation is in progress, in order to meet an increase of scholars, and improve their classification: the parents of the children contribute a moderate sum towards the expenses of this establishment. In the manufactories of Messrs. Hirst and Co. and of Messrs. Hinde and Co., masters are provided by the firms, who instruct the children who are employed both morning and afternoon, for which purpose stated intervals are allowed by the employers. These examples are likely to be followed; and cannot fail to be attended with beneficial effects.

SCOTLAND.

GLASGOW SUNDAY-SCHOOLS.—There are fifteen Sabbath-School Associations in Glasgow and its suburbs. At the annual general meeting, held in June, 1831, reports were given of the state of twelve of these associations. These twelve associations reported on their lists 199 schools, attended by 8130 children; eight of them are provided with libraries. The books are generally distributed among the schools in divisions, containing from twenty to thirty volumes in each, and are exchanged once a year. The teachers of each school usually take in and give out the books once a fortnight; making, in many instances, the distribution of them a mark of distinction among the children. Several of the remaining associations, it is understood, are also provided with libraries, distributed and employed in a similar manner. These libraries are supported by funds raised by contributions; and, with one exception, in which the children using the books pay one halfpenny a fortnight, their use is entirely gratuitous. The books are selected by committees, appointed by the several associations, and are uniformly of a thoroughly religious character.

IRELAND.

DUBLIN UNIVERSITY.—Dr. Whately, the Archbishop of Dublin, has founded a professorship of political economy in the above university. The professor to be selected from graduates of Oxford, Cambridge, or Dublin.

I N D E X.

- Aargau, provision for education at, 199.
- Ackermann's Juvenile Forget-Me-Not, notice of, 133, 139.
- Alabama, (U. S.) examination in geography at the university of, 375.
- Almanacs, English, notice of, 152.
- American poetry, specimens of, 341-2.
- Arrian, notice of the account of Ceylon by, 353.
- Arrowsmith, J. P., Art of Instructing the Deaf and Dumb, 209.
- Association for Discountenancing Vice, (Ireland,) account of the, 250—efforts of, for promoting education, *ib.*—books distributed by, 251.
- Athens, errors of Goldsmith respecting, 289.
- Austria, state of education in, 174—statistics respecting education in, 372.
- Austrian Government, exertions of the, in favour of education in its Italian dominions, 275.
- Baden, education placed under the supervision of the state in, 175—statistics of the universities of, 366.
- Bangor National Schools, account of, 383.
- Baptist Society, for promoting the Gospel in Ireland, notice of the, 255.
- Barlow's Mathematical Tables, review of, 158—use of to schoolmasters, 159.
- Basle, provision for education at, 198—state of the university of, 200.
- Bavaria, provision for education in, 175.
- Belgic National Schools, present state of, 363.
- Berlin, annual report of the university of, 175—declaration of, with regard to the cholera morbus, 176—statistics of, 368.
- Bern, academy of, 200.
- Blind, asylum for the, at Berlin, notice of, 368.
- Bologna, University of, 22—female professors at, 23—number of students at, *ib.*—library of, *ib.*—closing of, 172.
- Bonn, University of, account of the, 210—situation of the, 221—government of the, 222—method of admitting to the degree of Doctor in, 223—private and public lectures at the, 224—library of the, 226—statistics of, 369.
- JAN.—APRIL, 1832.
- Boston, (U. S.) discourses and lectures delivered before the Convention of Teachers in, 50.
- Boulter, Lord Primate, efforts of, for converting the Papists of Ireland, 239.
- Bourdon's Algebra, notice of, 278.
- British and Foreign School Society, result of the inquiries of the, as to the education of persons tried by the late special commissions, 188.
- Bullar's Selections from the British Poets, notice of, 344.
- Butler's Geography, review of, 141—Modern Geography, 142—Ancient Geography, 145.
- Butter's Etymological Spelling-book, review of, 160.
- Study of Geography, 53.
- Castledermot charter-school, treatment of the scholars at, 246.
- Catholic cantons of Switzerland, state of education in, 194.
- Ceylon, importance of the possession of, to Great Britain, 349—ancient remains in, 351—ancient commerce of, 352—settlement of the first Mahomedans in, 355.
- Chank Fishery of Ceylon, nature of the, 358.
- Charkow, university of, 32.
- Charter-schools of Ireland, state of the, at different periods, 239—ineffectual attempts at conversion by, 240—expenses of supporting the, 241, 243.
- China, state of Christianity in, 181.
- Chinese, general diffusion of education among the, 180.
- Cholera Morbus, declaration of the rector of the University of Berlin concerning the, 176.
- Christiania, account of the University of, 178.

- Christmas Box, review of, 133, 140.
 Cicero, value of the correspondence of, 122.
 Cinnamon, cultivation of, in Ceylon, 358.
 Classical Languages, remarks on the study of, 261.
 Clonmel Charter-school, treatment of the scholars at, 246.
 Colburn, Mr., notice of his Lecture on the Teaching of Arithmetic, 57.
 Coleridge's Introduction to the Study of the Greek Classic Poets, 74.
 Comet, King of Denmark's medal for the discovery of a new, 381.
 Connaught, returns of the Sunday-schools in, 257.
 Copenhagen Veterinary School, returns from the, 371.
 Copleston, Dr., opinion of, respecting Homer, 85.
 Cosmas, account given by, of the trade of Ceylon in the year 550, 352.
 Criticism, state of, in Germany, 219.
 Crombie's Gymnasium, review of, 312.
- Daly, Rev. Mr., evidence of, respecting the Irish Foundling Hospital, 249.
 Danish High Schools, number of pupils in, 371.
 Deaf and Dumb, on the methods employed for the instruction of the, 203, *et seq.*
 Degerando on the education of the deaf and dumb, 205.
 Deleau, M., method of, for the cure of deafness, 218.
 De l'Épée, Abbé, exertions of, in the education of the deaf and dumb, 206—system of teaching, 207—defects of the system, 208.
 Deschamps, Abbé, system of, for instructing the deaf and dumb, 205.
 Digamma, remarks on the, 89.
 Diocesan Schools in Ireland, act of Elizabeth for establishing, 238—returns from, in 1831, *ib.*
 Dobree's Adversaria, notice of, 303.
 Donegan's Greek and English Lexicon, review of, 92.
 Dorian Invasion of Greece, remarks on, 288.
 Dorpat, University of, 31—exertions of, in favour of the Lettonian and Esthonian peasantry, *ib.*—number of students at, 32—statistics of, 178—precautions against the cholera in the, 370.
 Dumesnil upon synonyms, notice of, 313.
 Dunbar and Barker's Greek and English Lexicon, review of, 92.
 Dunbar, state of education at, 187.
 Durham College, prospectus of, 185—arrangements respecting, 382.
- Durham infant-schools, number of children in, 382.
- Edgeworth, Mr., statement of, respecting the charter-schools of Ireland, 244.
 Elgin marbles, observation of A. Schlegel respecting the, 90.
 Enfield's Speaker, notice of, 339.
 English literature, attention paid to, in Germany, 225.
 Erlangen, statement respecting the revenues of the University of, 366.
 Eton system of instruction, adaptation of, at Harrow, 1.
 Etymological Spelling-Book, review of, 160.
 Euclid, preparation for, used in a Pestalozzian school, review of, 129.
 Ewing's Principles of Elocution, notice of, 340.
 Exeter infant-school, report of the, 186.
- Fancy and imagination, distinction between, 80.
 Fellenberg, Mr., institutions of, 198.
 Fitzpatrick, Sir J., evidence of, respecting the charter-schools of Ireland, 241.
 Foundation boys at Harrow, 3.
 Foundling Hospital, Dublin, account of the, 218.
 Fourcroy, M., reports of, displaying the low state of popular education in France under Napoleon, 275.
 France, increase of elementary instruction in, 169.
 Freiberg, statistics of the University of, 366.
 French language, difficulty of teaching to the deaf and dumb, 214.
 Fribourg, College of, 201.
- Geneva, provision for education at, 199—academy of, 200.
 Geography, review of school-books on, 141.
 German Universities, pecuniary grants to, 173.
 Germany, calculation respecting the Universities of, 173—state and nature of criticism in, 219.
 Ghent University, proposed transference of to Brussels, 171.
 Glasgow Sunday-schools, returns of, 384.
 Goldsmith's History of Greece, review of, 285—abridgment of, 286.
 Göttingen, details respecting the University of, 174.
 Greece, state of education in, 372.
 Greek Classic Poets, review of Coleridge's Introduction to the Study of the, 74.
 Gymnasias and lyceums, establishments of in the kingdom of Lombardy, 19—

- course of study at, 273—discipline of, 274.
- Halle, notice of the University of, 368.
- Hall's, Mrs., *Juvenile Forget-me-Not*, review of, 133, 140.
- Harrow School, system of instruction at, 1, *et seq.*—school days and hours, 1—roll-calls on holidays, 2—establishment of masters, *ib.*—terms of the school, 3—number of scholars at, *ib.*—business of the sixth form, 4—text-books used at, 5, 6—Scholarships, and examinations for, 7—business of the lower forms, 8, 9, 10—discipline, 11—school library, 12—prizes, *ib.*—speech-days, 13—examination paper, 13-17.
- Heeren's, Prof., memoir on the ancient commerce between Europe and Asia, 349.
- Hegel, Professor, proposed edition of the works of, 367.
- Heidelberg, statistics of the University of, 366.
- Henry VIII., statute of, for instructing and regulating the Irish, 236.
- Heraclidæ, notice of the return of the, 288.
- Herefordshire Bible Society, result of their inquiries respecting the education of that county, 188.
- Hermann, opinion of, respecting the study of Homer's works, 78.
- Herodotus, Dobree's proposed corrections of, considered, 304, &c.
- Herschel's Preliminary Discourse on the Study of Natural Philosophy, notice of, 70.
- Hesse-Darmstadt, improvements among the Jewish inhabitants of, 365.
- Homer, review of Coleridge's Introduction to the Study of the Works of, 74—era and country of, remarks on, 83.
- Homeric dialects, remarks on the, 87.
- Hoogeveen's Greek Lexicon, notice of, 95.
- Howard, John, evidence of, respecting the charter-schools of Ireland, 240.
- India, on the ancient commerce of, 348.
- Indigo of Ceylon, ancient celebrity of the, 360.
- Industry, schools for the encouragement of, in France, 170.
- Ireland, nature of the assistance to be rendered by Government towards the education of the poor, 190—on the state of education in, 235—notice of the reports of the Commissions of Inquiry into, 235.
- Irish commissioners for the education of the poor, 188.
- Irish Society, for diffusing the Scriptures in Irish, 256.
- Italian education, regulations for, 270.
- Italy, general view of the state of education in, 17.
- Itinerating libraries, increase of, 188.
- Jena, new regulations in the University of, 364.
- Jewish school at Paris, account of, 361.
- Johnson, Mr. notice of his lecture on linear drawing, 56.
- Johnston, Sir Alexander, notice of the researches of, in the island of Ceylon, 350.
- Johnstone's Specimens of the Poets of Great Britain, notice of, 344.
- Justinian, declaration of the code of, respecting the deaf and dumb, 204.
- Juvenile Annuals for 1832, review of, 133—general objections to the reading of, 134.
- Juvenile Cyclopædia, review of, 345.
- Kasan, University of, 32.
- Kildare Place Society, objects of the, 252—returns of schools and scholars connected with the, *ib.*—money granted to the, 253.
- King's College, opening of, 183.
- Kley, Rev. M., new system of elementary instruction of, 168.
- Knox's Description of Ceylon, notice of, 352.
- Lancasterian mode of instruction, opposition to in Switzerland, 195.
- Latin pronouns, remarks on the use of, 317.
- La Touche, Mr. J. D., evidence of, respecting the Irish Foundling Hospital, 249.
- Lausanne, account of the college of, 171—academy of, 201.
- Lecture-room at Bonn, regulations of, 225.
- Lee, Rev. Wm., evidence of, respecting the charter-schools of Ireland, 243.
- Leeds manufactory schools, account of, 383.
- Legal education, defective state of in Spain, 230.
- Leinster, returns of the Sunday-schools in, 257.
- Leipzig, intelligence respecting education in, 363.
- Lespinasse, Chev., bequest of, for purposes of education in Toulouse, 361.
- Lexicons, Greek and English, list of, 92.
- Lintown, Ireland, state of the charter-school at, 247.
- Lombardy, general diffusion of elementary instruction in the kingdom of, 17—Course of education in, 18—Manual

- for the guidance of masters of the elementary schools of, 270—Discipline of, 271—Religious instruction in the, 272—Course of instruction in the, *ib.*
- London Hibernian Society, account of the, 254—Returns of schools and scholars connected with the, *ib.*
- London Mechanics' Institute, distribution of prizes at the, 183.
- London University, report of the, 380.
- Longford, Ireland, state of the charter-school at, 247.
- Louvain University, proposed transference of to Brussels, 171—petition of the inhabitants against the removal of the university from, 363.
- Luzern, provision for education at, 198.
- Lyon, John, establishment of masters at Harrow School, by, 2.
- Macedon, errors of Goldsmith respecting, 298.
- Magdeburg, opening of the asylum for the education of indigent children at, 369.
- Marburg, number of students in the university of, 365.
- Marcet's, Mrs., Conversations on Natural Philosophy, notice of, 67.
- Massien, M., a successful instance of instruction of the deaf and dumb, 210.
- Mavor's Classical English Poetry, notice of, 343.
- Medina, notice respecting the Turkish school and library at, 373.
- Messene, errors of Goldsmith respecting, 298.
- Modena, University of, 21—regulation for the students in, 372.
- Moore's Almanac, absurdities of, 155—astrological predictions, old and new contrasted, 156.
- Moscow, University of, 32.
- Munich, number of students in the University of, 366.
- Munster, returns of the Sunday-schools in, 257.
- Mutual instruction, remarks on the system of, 44—hints for the improvement of, 45.
- Naples, University of, 24—colleges and lycæums in the kingdom of, *ib.*—state of popular instruction in, *ib.*
- National Schools of France, statistics of, 168.
- Natural philosophy, on the study of, 60.
- Natural sciences, on the teaching of the, 261—proposed method of teaching, 267.
- Newcastle Sunday-school lectures and libraries, 382.
- Newport, Ireland, state of the charter-school at, 247.
- New Strelitz, notice of the Gymnasium Carolinum at, 367.
- New Year's Gift, review of, 133, 140.
- Niebuhr's History of Rome, notice of, 75.
- Norway, division of the schools of, 180.
- Oliver, Mr., notice of his lecture on the monitorial system, 55.
- Orphans of July, 1830, provision for the education of, 169.
- Oxford University, intelligence respecting, 181, 380.
- Padua, constitution of the University of, 20—number of students at, *ib.*—library of, 21—botanic garden of, 21.
- Palermo, University of, 25.
- Paris, alleged neglect of the Professors of the University of, 362.
- Parochial schools of Ireland, account of the state of the, 236.
- Parma, University of, 21—closing of the, 172.
- Parrot, F., exertions of, as Professor at Dorpat, 31.
- Partridge's Almanac, astrological predictions old and new contrasted, 154.
- Pavia, constitution of the University of, 19—Number of students at, 20—colleges attached to, *ib.*—libraries of, *ib.*—commencement of lectures at, 172.
- Peacock's Treatise on Algebra, notice of, 278.
- Pearl-fisheries of Ceylon, antiquity of the, 359.
- Pedro de Ponce, instruction of the deaf and dumb by, in 1581, 204.
- Penny Magazine of the Society for the Diffusion of Useful Knowledge, object of the, 381.
- Pereire, M., successful instance of his instruction of the deaf and dumb, 206.
- Persian war, errors of Goldsmith respecting, 291.
- Perugia, University of, 23.
- Pestalozzian principle of education, remarks on, 129.
- Pierpont's National Reader, notice of, 340.
- Pliny, notice of the account of Ceylon by, 353.
- Plymouth Provident Society, account of the, 186.
- Poetry, review of selections of for the use of schools, 332.
- Polish exiles, provision for the education of, in Paris, 361.
- Polish seminary for governesses, notice of the, 369.

- Political Economy, new professorship of in Dublin University, 381.
- Polytechnic School of France, regulations of, 169.
- Prague, notice of the Academy of the Arts of Design at, 1. 7.
- Protestant cantons of Switzerland, state of education in, 194.
- Ptolemy's account of Ceylon, 352.
- Raumer, Karl Von, remarks by, on the study of the Natural Sciences, 261—answer of to the objections to, 263—proposed method of teaching, 267.
- Reading, evil effects in youth of indiscriminate, 136.
- Rehm, Professor, address of to the University of Marburg, 365.
- Riga, account of the cathedral school at, 37—course of instruction at, 38.
- Roman States, state of popular education in the, 24.
- Rome, closing of the University of, 172.
- Rostock, notice of the civic grammar-school of, 367.
- Royal Naval School, on the plan for conducting, 42, *et seq.*—reported allocation of the, 183.
- Russia, state of education in, 25—civilization of first derived from the Greeks, 26—organization of public instruction in, 27—Universities of, *ib.*—elementary instruction in, 28—constitution of the Universities of, 29—course of study at, 30—variations at different Universities, 35—elementary schools of, 40—boarding schools in, 41—notice of the school of arts and trades established in, 177—regulation in, respecting students in the Universities, 370.
- St. Petersburg, state of the University of, 32, 370.
- Sandwich Islands, state of education in the, 376.
- Santry charter school, treatment of the students at, 244.
- Sardinia, state of education in the kingdom of, 21—improvements effected by education in the island of, 22.
- Schaffhausen, provision for education at, 199.
- Schneider's Greek Lexicon, notice of, 94.
- School poetry, review of collections of, 332.
- Schools of Ireland, sums supplied by the state to, 258—number of, *ib.*—proportional numbers of the different creeds of the children in, 259.
- Schrevelius' Greek Lexicon, notice of, 94.
- Schwartzburg-Sonderhausen, regulation for enforcing education in, 366.
- Scott, Sir W., popularity of the works of, in Germany, 225.
- Scott's 'Beauties of Eminent Writers,' notice of, 339.
- Shakspeare's Works, popularity of, in Germany, 225.
- Seine, statistics of education in the department of the, 170.
- Serampore College, mathematical questions answered at, 376.
- Shadball charter-schools, treatment of the scholars at, 246.
- Sieard, Abbé, system of, for instructing the deaf and dumb, 210—method of teaching, 211.
- Sicily, state of popular instruction in, 25.
- Sligo, state of the charter-school at, 244—inaccurate returns from, 245.
- Smyrna, schools for females at, 374.
- Soleure, provision for education at, 198.
- South Shields, Durham, statistics of education at, 184.
- Spanish Universities, account of the, 227—constitution of the, 231—discipline of the, 232—poverty of the students at, 233.
- Sparta, errors of Goldsmith respecting, 289.
- Stanley, Mr, letter of to the Irish Commissioners for the education of the poor, 189.
- Stephens, Henry, complaint of, 121.
- Stewart's Cornelius Nepos, review of, 121—errors in the chronological table affixed to, 127.
- Stockholm, notice respecting the education of poor children in, 371.
- Strasburg, notice of the University of, 170.
- Sunday-schools, beneficial effects of in Switzerland, 196.
- Sunday-school Society (Ireland), objects of the, 256—beneficial effects of, 257.
- Surgical science in Spain, state of, 229.
- Sweden, association for the education of the poor in, 178.
- Switzerland, account of M. Vernet's agricultural school in, 171—state of education in, 193, *et seq.*—population and religion of, 193—salary of schoolmasters in, 194—state of morals in, 195—physical education in, 196—colleges and higher schools of, 197—diversity of languages in, 202—literature and literary characters of, *ib.*
- Syracuse, omission of, in Goldsmith's History of Greece, 301.
- Technological Institution at St. Petersburg, notice of the, 177.
- Thackeray, Mr, opinion of, respecting the charter-schools of Ireland, 246, 248.

- Thayer, Mr. notice of his lecture on the spelling of words, and a rational method of teaching their meaning, 54.
- Turkey, course of instruction for servants of the crown in, 374.
- Twining, Mr., opinions of respecting Homer, 85.
- Ulster, returns of the Sunday-schools in, 257.
- United States, efforts of the, in favour of education, 51.
- Universidades mayores*, or great universities of Spain, 227—opposition of, to the encroachments of the see of Rome, 231.
- Universidades menores*, or inferior universities of Spain, 228.
- Upsala, celebration of the King of Sweden's birth-day in the university of, 371.
- Uxbridge National Free-School, annual report of, 382.
- Valenciennes, establishment for elementary instruction at, 362.
- Venturini, Dr. statement of respecting the University of Paris, 361.
- Vernet, M. account of the agricultural school of, at Carra, near Geneva, 171.
- Versailles National School, notice of, 168.
- Venetian provinces, state of education in, 18.
- Warren, Dr. notice of his lecture on the importance of physical education, 52.
- Warrington, Lancashire, statistics of education at, 184.
- Warsaw, closing of the University of, 369.
- Warwick Mechanics' Institution, annual report of, 382.
- Washington, foundation of a Lyceum at, 375.
- Wayland, President, notice of his discourse on the objects of intellectual education, 59.
- Weimar, schools of industry at, 364.
- Wigan Lane, state of education at, 187.
- William III. statute of, for establishing schools in Ireland, 237.
- Wilna, University of, 32—revenue of, 33—oppression exercised towards, 34—reported removal of the University of, to Kiow, 178.
- Winchester and New Colleges, legal question respecting, 186.
- Wolfenbittel, notice respecting the library of, 366.
- Wood's Algebra, review of, 276—mechanics and optics, notice of, 277.
- Wordsworth, selections from the Poems of, notice of, 344.
- Würzburg, number of students in the University of, 367.
- Zurich, college and library of, 200.
- Zwingli's anniversary, celebration of in Switzerland, 372.

